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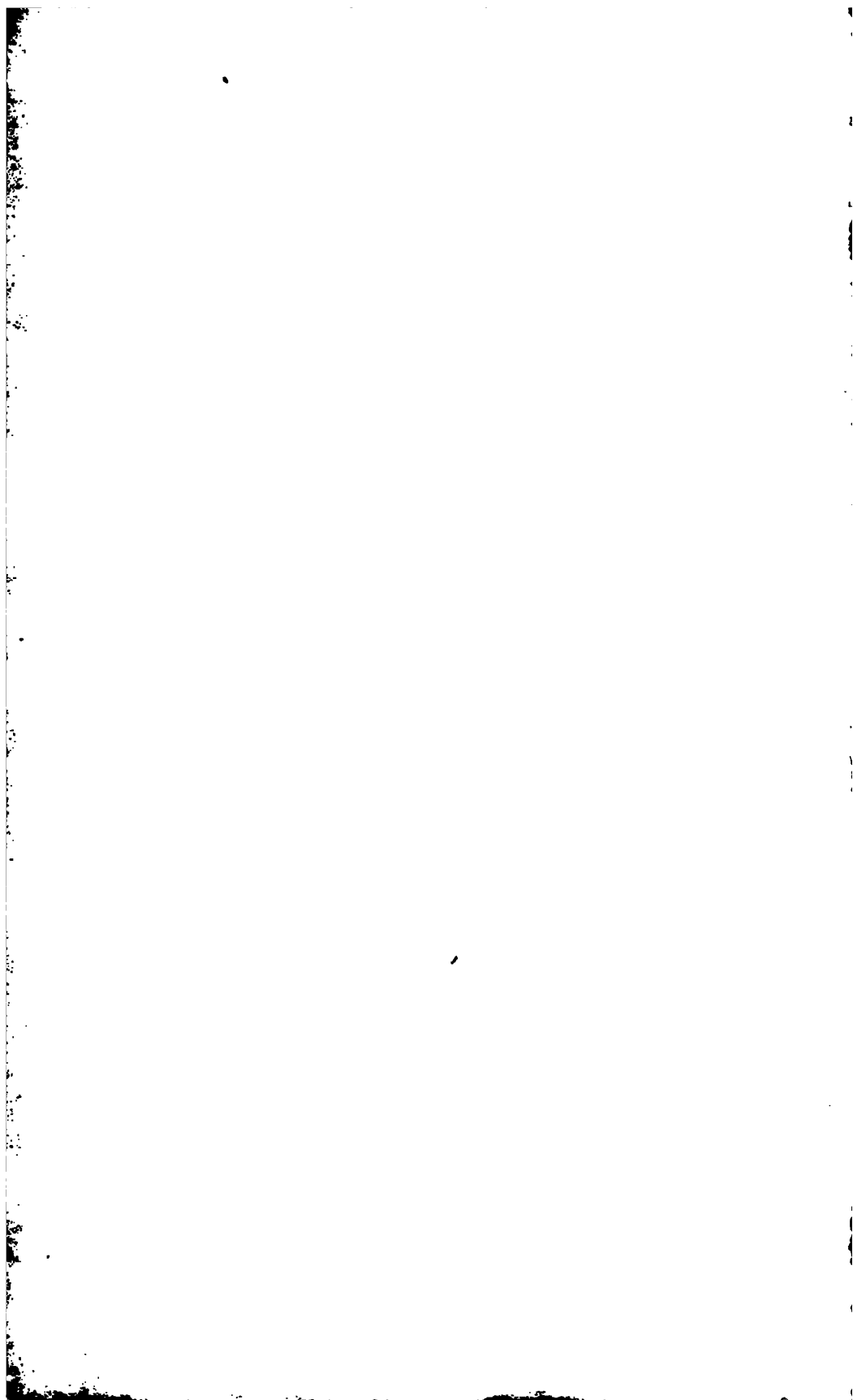
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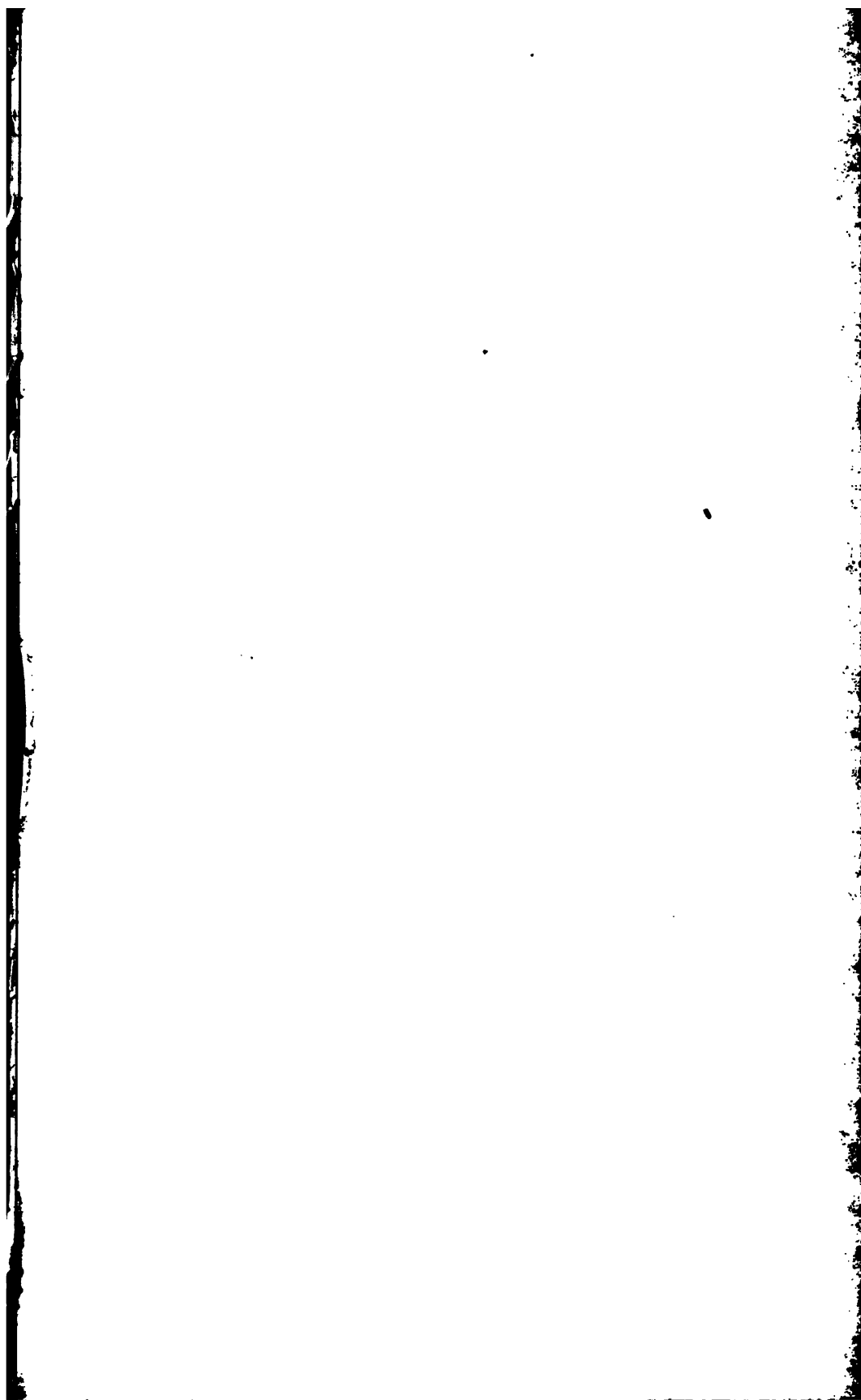
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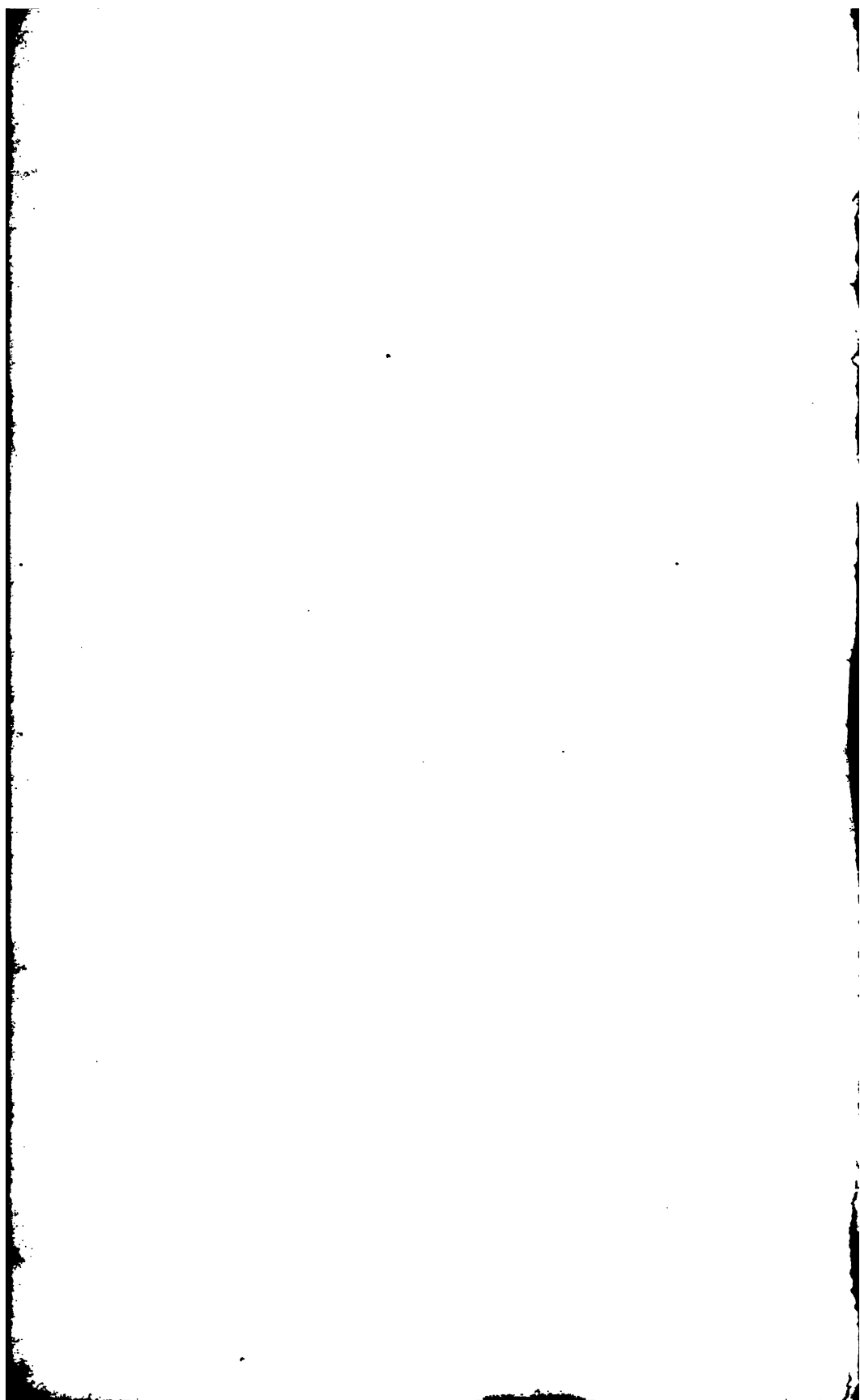
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AN APOLOGY

FOR THE

TRUE CHRISTIAN DIVINITY:

BEING

AN EXPLANATION AND VINDICATION

OF THE

PRINCIPLES AND DOCTRINES

OF THE PEOPLE CALLED

QUAKERS.

WRITTEN IN LATIN AND ENGLISH

BY ROBERT BARCLAY,

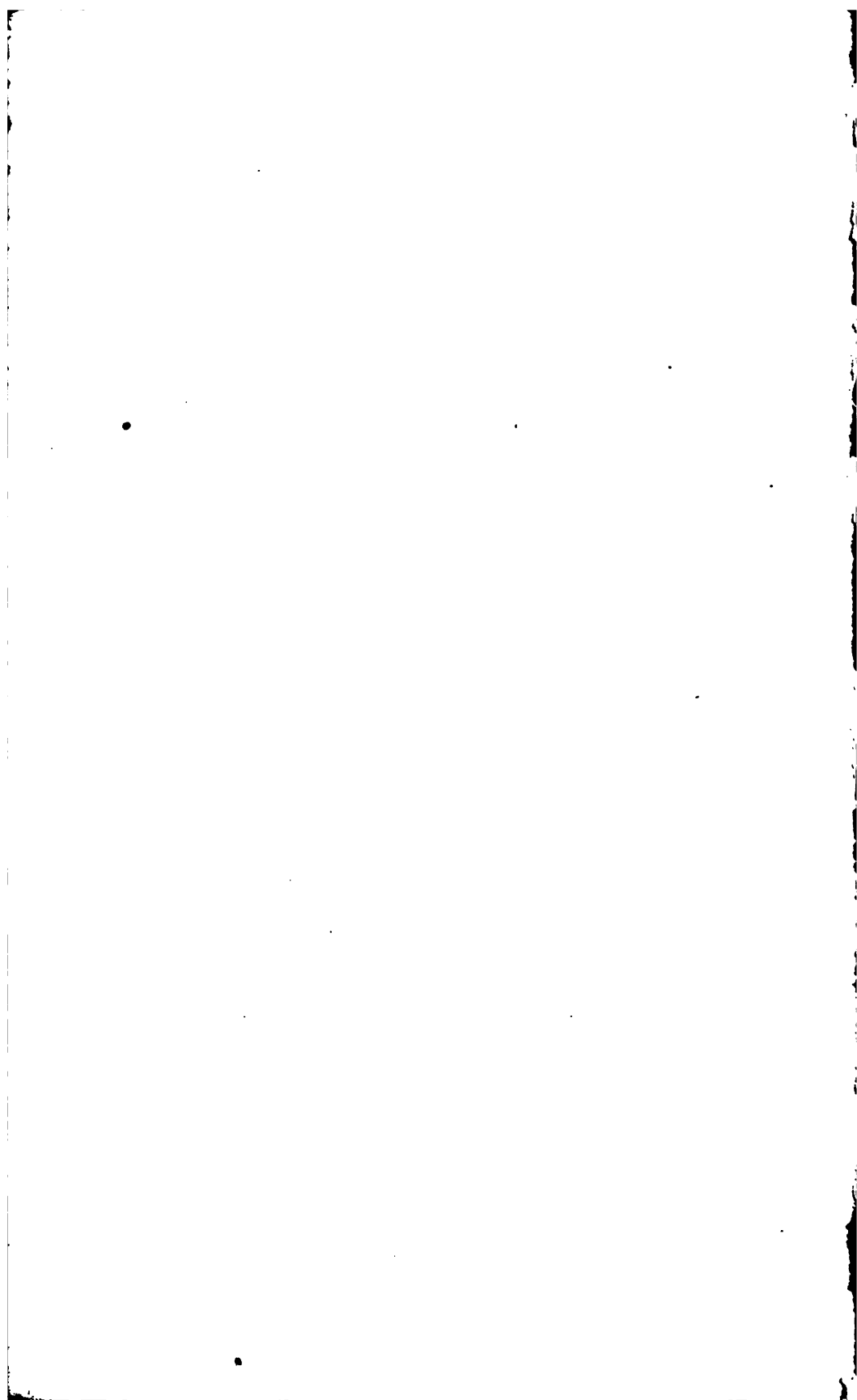
AND SINCE TRANSLATED INTO HIGH DUTCH, LOW DUTCH, FRENCH, AND
SPANISH, FOR THE INFORMATION OF STRANGERS.

THE FIRST STEREOTYPE EDITION, FROM THE EIGHTH
LONDON EDITION.

PROVIDENCE.

KNOWLES, ANTHONY & CO. PRINTERS.

1856.



TO
CHARLES II.
KING OF GREAT BRITAIN,
AND
THE DOMINIONS THEREUNTO BELONGING:

ROBERT BARCLAY,

A servant of Jesus Christ, called of God to the Dispensation of the Gospel now again revealed, and, after a long and dark night of Apostacy, commanded to be preached to all nations, wisheth health and salvation.

As the condition of kings and princes placeth them in a station more obvious to the view and observation of the world, than that of other men, of whom, as *Cicero* observes, neither any word or action can be obscure; so are those kings, during whose appearance upon the stage of this world it pleaseth the GREAT KING of kings singularly to make known unto men the wonderful steps of his *unsearchable providence*, more signally observed, and their lives and actions more diligently remarked, and inquired into by posterity; especially if those things be such as not only relate to the outward transactions of this world, but also are signalized by the manifestation or revelation of the knowledge of God in matters spirit-

ual and religious. These are the things that rendered the lives of *Cyrus*, *Augustus Cæsar*, and *Constantine* the Great in former times, and of *Charles* the Fifth, and some other modern princes in these last ages, so considerable.

But among all the transactions which it hath pleased God to permit, for the glory of his power and the manifestation of his wisdom and providence, no age furnisheth us with things so *strange* and *marvellous*, whether with respect to matters civil or religious, as these that have fallen out within the compass of thy time; who, though thou be not yet arrived at the fiftieth year of thy age, hast yet been a witness of stranger things than many ages before produced. So that whether we respect those various troubles wherein thou foundest thyself engaged while scarce got out of thy infancy; the many different afflictions wherewith men of thy circumstances are often unacquainted; the strange and unparalleled fortune that befel thy father; thy own narrow escape, and banishment following thereupon, with the great improbability of thy ever returning, at least without very much pains and tedious combatings; or finally the incapacity thou wert under to accomplish such a design, considering the strength of those that had possessed themselves of thy throne, and the terror they had inflicted upon foreign states; and yet that, after all this, thou shouldest be restored without stroke of sword, the help or assistance of foreign states, or the contrivance and work of human policy; all these do sufficiently declare that it is the *Lord's doing*; which, as it is marvellous in our eyes, so it will justly be a matter of wonder and astonishment to generations to come; and may sufficiently serve, if rightly observed, to confute and confound that *Atheism* wherewith this age doth so much abound.

As the vindication of the *liberty of conscience* (which thy father, by giving way to the importunate clamours of the *clergy*, the answering and fulfilling of whose unrighteous wills has often proved hurtful and pernicious to princes, sought in some part to restrain) was a great occasion of those troubles and revolutions; so the pretence of *conscience* was that which carried it on, and brought it to that pitch it came to. And though no doubt some that were engaged in that work designed good things, at least in the beginning, albeit always wrong in the manner they took to accomplish it, *viz.* by carnal weapons; yet so soon as they had tasted the sweets of the possessions of them they had turned out, they quickly began to do those things themselves for which they had accused others. For their hands were found full of oppression, and *they hated the reproof of instruction, which is the way of life*; and they evilly entreated the messengers of the Lord, and caused his prophets to be beaten and imprisoned, and persecuted his people, whom he had called and gathered out from among them, whom he had made to beat their *swords into plough-shares, and their spears into pruning-hooks*, and not to learn *carnal war* any more: but he raised them up, and armed them with *spiritual weapons*, even with his own Spirit and power, whereby they testified in the streets and highways, and public markets and synagogues, against the *pride, vanity, lusts, and hypocrisy* of that generation, who were righteous in their own eyes, though often cruelly entreated therefor: and they faithfully prophesied and foretold them of their judgment and downfall, which came upon them, as by several warnings and epistles delivered to *Oliver and Richard Cromwell*, the *parliament*, and other then *powers*, yet upon record, doth appear

And after it pleased God to restore thee, what oppressions, what banishments, and evil entreatings they have met with, by men pretending thy authority, and cloaking their mischief with thy name, is known to most men in this island; especially in *England*, where there is scarce a prison that hath not been filled with them, nor a judge before whom they have not been haled; *though they could never yet be found guilty* of any thing that might deserve that usage. Therefore the sense of their innocency did no doubt greatly contribute to move thee, three years ago, to cause some hundreds of them to be set at liberty: for indeed their sufferings are singular, and obviously distinguishable from all the rest of such as live under thee in these two respects.

First, *In that among all the plots contrived by others against thee since thy return into Britain, there was never any, owned of that people, found or known to be guilty, (though many of them have been taken and imprisoned upon such kind of jealousies,) but were always found innocent and harmless, as became the followers of Christ; not coveting after, nor contending for, the kingdoms of this world, but subject to every ordinance of man, for conscience' sake.*

Secondly, *In that in the hottest times of persecution, and the most violent prosecution of those laws made against meetings, being clothed with innocency, they have boldly stood to their testimony for God, without creeping into holes or corners, or once hiding themselves, as all other Dissenters have done; but daily met, according to their custom, in the public places appointed for that end; so that none of thy officers can say of them, that they have surprised them in a corner, overtaken them in a private conventicle, or caught them lurking in their secret chambers; nor needed they to send out spies to get them, whom they were sure daily to find in their open assemblies, testifying for God and his truth.*

By which those who have an eye to see, may observe their Christian patience and courage, constancy and suffering joined in one, more than in any other people that differ from them, or oppose them. And yet, in the midst of those troubles, thou canst bear witness, that as on the one part they never sought to detract from thee, or to render thee and thy government odious to the people, by nameless and scandalous pamphlets and libels; so on the other hand they have not spared to admonish, exhort, and reprove thee; and have faithfully discharged their consciences towards thee, without flattering words, as ever the true prophets in ancient times used to do to those kings and princes, under whose power violence and oppression was acted.

And although it is evident by experience to be most agreeable both to divine truth and human policy, to allow every one to serve God according to their consciences, nevertheless those other sects, who for the most part durst not peep out in the times of persecution, while these innocent people stood bold and faithful, do now combine in a joint confederacy, notwithstanding all the former janglings and contentions among themselves, to render us odious; seeking unjustly to wrest our doctrine and words, as if they were both inconsistent with Christianity and civil society: so that to effectuate this their work of malice against us, they have not been ashamed to take the help, and commend the labours, of some invidious *Socinians* against us. So do *Herod* and *Pontius Pilate* agree to crucify Christ.

But our practice, known to thee by good experience to be more consistent with Christianity and civil society, and the peace and welfare of this island, than that of those who thus accuse us, doth sufficiently guard us against this calumny; and

we may indeed appeal to the testimony of thy conscience, as a witness for us in the face of the nations.

These things moved me to present the world with a brief, but true account of this people's principles, in some short *theological propositions*; which, according to the will of God, proving successful, beyond my expectation, to the satisfaction of several, and to the exciting in many a desire of being farther informed concerning us, as being every where evil spoken of; and likewise meeting with public opposition by some, as such will always do, so long as the *devil rules in the children of disobedience*; I was thereby farther engaged, in the liberty of the Lord, to present to the world this *apology* of the truth held by those people: which, because of thy interest in them, and theirs in thee, as having first appeared, and mostly increased, in these nations under thy rule, I make bold to present unto thee.

Thou knowest, and hast experienced *their faithfulness towards their God, their patience in suffering, their peaceableness towards the king, their honesty, plainness and integrity in their faithful warnings and testimonies to thee*; and if thou wilt allow thyself so much time as to read this, thou mayest find *how consonant their principles are both to scripture, truth, and right reason*. The simplicity of their behaviour, the generality of their condition, as being poor men and illiterate; the manner of their procedure, being without the wisdom and policy of this world; hath made many conclude them fools and madmen, and neglect them, as not being capable of reason. But though it be to them as their crown, thus to be esteemed of the wise, the great, and learned of this world, and though they rejoice to be accounted fools for Christ's sake; yet of late some, even such who in the world's

account are esteemed both wise and learned, begin to judge otherwise of them, and find that they hold forth things very agreeable both to scripture, reason, and true learning.

As it is inconsistent with the truth I bear, so it is far from me to use this epistle as an *engine* to *flatter* thee, the usual design of such works; and therefore I can neither dedicate it to thee, nor crave thy patronage, as if thereby I might have more confidence to present it to the world, or be more hopeful of its success. To God alone I owe what I have, and that more immediately in matters spiritual; and therefore to him alone, and to the service of his truth, I dedicate whatever work he brings forth in me; to whom only the praise and honour appertain, whose truth needs not the patronage of worldly princes; his arm and power being that alone by which it is propagated, established, and confirmed. But I found it upon my spirit to take occasion to present this book unto thee; that as thou hast been often warned by several of that people, who are inhabitants of *England*; so thou mayest not want a seasonable advertisement from a member of thy ancient kingdom of *Scotland*; and that thou mayest know, which I hope thou wilt have no reason to be troubled at, that God is raising up and increasing that people in this nation. And the nations shall also hereby know, that the *truth* we profess is not a work of darkness, nor propagated by stealth; and that we are not ashamed of the *gospel of Christ*, because we know it to be *the power of God unto salvation*; and that we are no ways so inconsistent with government, nor such disturbers of the peace, as our enemies, by traducing us, have sought to make the world believe we are: for which to thee I dare appeal, as a witness of our peaceableness and Christian patience.

Generations to come shall not more admire that singular step of Divine Providence, in restoring thee to thy throne, without outward bloodshed, than they shall admire the increase and progress of this *truth*, without all outward help, and against so great opposition; which shall be none of the least things rendering thy *memory* remarkable. God hath done great things for thee; he hath sufficiently shown thee, that it is *by him princes rule*, and that *he can pull down and set up at his pleasure*. He hath often faithfully warned thee by his servants, since he restored thee to thy *royal dignity*, that thy heart might not wax wanton against him, to forget his mercies and providences towards thee; whereby he might permit thee to be soothed up, and lulled asleep in thy sins, by the flattering of *court-parasites*, who, by their fawning, are the ruin of many *princes*.

There is no king in the world, who can so experimentally testify of God's providence and goodness; neither is there any who rules so many free people, so many true Christians: which thing renders thy government more honourable, thyself more considerable, than the accession of many nations, filled with slavish and superstitious souls.

Thou hast tasted of prosperity and adversity; thou knowest what it is to be banished thy native country, to be over-ruled, as well as to rule, and sit upon the throne; and being *oppressed*, thou hast reason to know how *hateful* the *oppressor* is both to God and man: If after all these warnings and advertisements, thou dost not turn unto the Lord with all thy heart, but forget him, who remembered thee in thy distress, and give up thyself to follow lust and vanity; surely great will be thy condemnation.

Against which snare as well as the temptation of those that may or do feed thee, and prompt

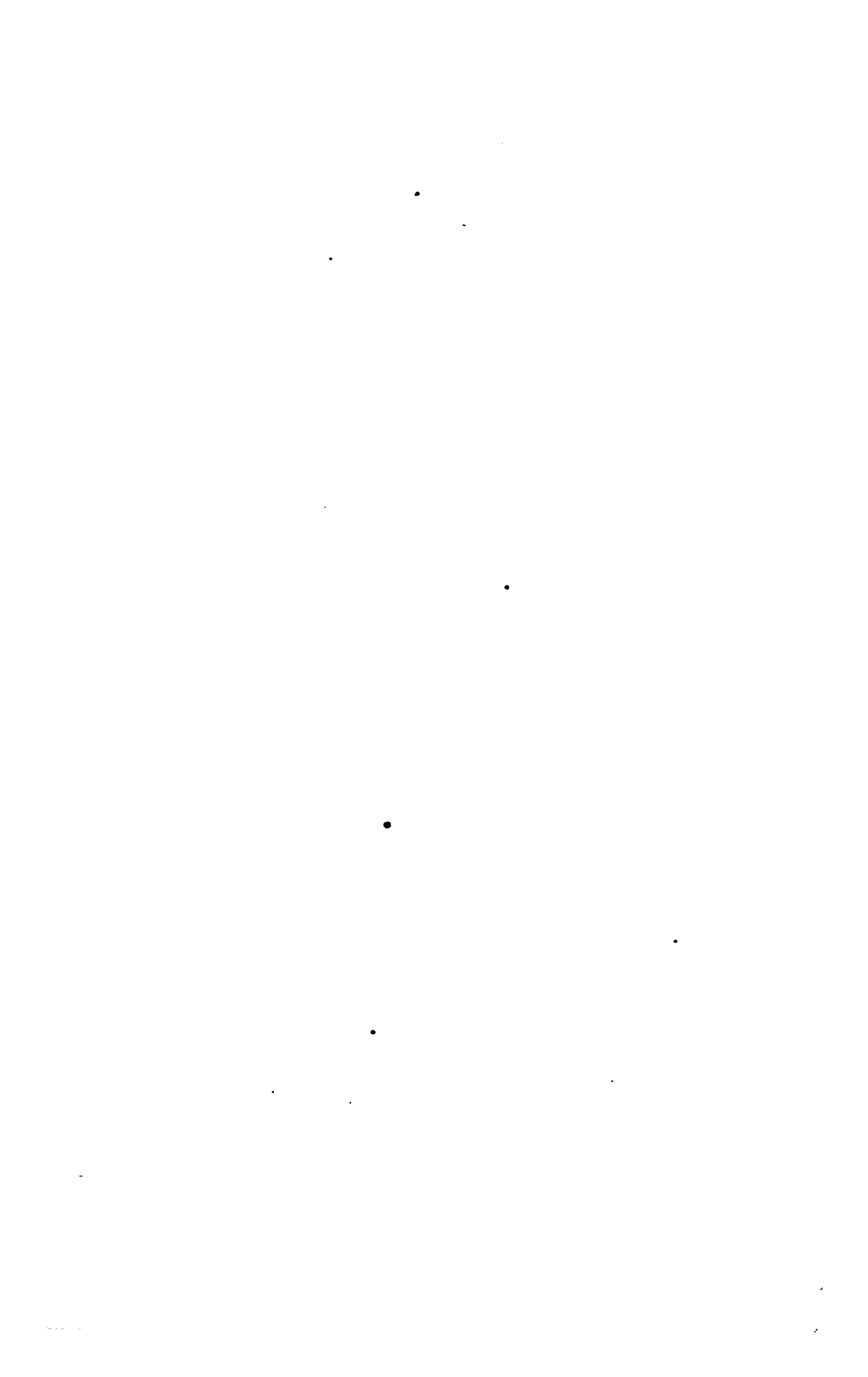
thee to evil, the most excellent and prevalent remedy will be, to apply thyself to that *Light of Christ*, which *shineth in thy conscience*, which neither can nor will flatter thee, nor suffer thee to be at ease in thy sins; but doth and will deal plainly and faithfully with thee, as those that are followers thereof have also done.

GOD Almighty, who hath so signally hitherto visited thee with his love, so touch and reach thy heart, ere the day of thy visitation be expired, that thou mayest effectually turn to him, so as to improve thy place and station for his name. So wisheth, so prayeth,

Thy faithful friend and subject,

ROBERT BARCLAY.

From Ury, in my native country
of Scotland, the 25th of the
month called November, in the
year MDCLXXV.



R. B. *Unto the Friendly Reader wisheth Salvation.*

FORASMUCH as that, which above all things I propose to myself, is to declare and defend the *truth*, for the service whereof I have given up and devoted myself, and all that is mine; therefore there is nothing which for its sake (by the help and assistance of God) I may not attempt. And in this confidence, I did some time ago publish certain propositions of divinity, comprehending briefly the chief principles and doctrines of *truth*; which appearing not unprofitable to some, and being beyond my expectation well received by many, though also opposed by some envious ones, did so far prevail, as in some part to remove that false and monstrous opinion, which lying fame, and the malice of our adversaries, had implanted in the minds of some, concerning us and our doctrines.

In this respect it seemed to me not fit to spare my pains and labour; and therefore, being actuated by the same Divine Spirit, and the like intention of propagating the truth, by which I published the propositions themselves, I judged it meet to explain them somewhat more largely at this time, and defend them by certain arguments.

Perhaps my method of writing may seem not only different, but even contrary, to that which is commonly used by the men called *divines*, with which I am not concerned: inasmuch as I confess myself to be not only no imitator and admirer of the *school-men*, but an opposer and despiser of them as such, by whose labour I judge the *Christian religion* to be so far from being bettered, that it is rather destroyed. Neither have I sought to accommodate this my work to itching ears, who desire rather to comprehend in their heads the sublime notions of truth, than to embrace it in their hearts: for what I have written comes more from my

heart than from my head; what I have heard with the ears of my soul, and seen with my inward eyes, and my hands have handled of the *Word of Life*, and what hath been inwardly manifested to me of the things of God, that do I declare; not so much regarding the eloquence and excellency of speech, as desiring to demonstrate the efficacy and operation of truth; and if I err sometimes in the former, it is no great matter; for I act not here the *Grammarians*, or the *Orator*, but the *Christian*; and therefore in this I have followed the certain rule of the *Divine Light*, and of the *Holy Scriptures*.

And to make an end; what I have written, is written not to feed the *wisdom* and *knowledge*, or rather *vain pride of this world*, but to starve and oppose it, as the little preface prefixed to the *propositions* doth show; which, with the title of them, is as followeth.

THESES THEOLOGICÆ.

TO

THE CLERGY,

OF WHAT SORT SOEVER,

UNTO WHOSE HANDS THESE MAY COME;

BUT MORE PARTICULARLY

*To the Doctors, Professors, and Students of Divinity
in the Universities and Schools of Great Britain,
whether Prelatical, Presbyterian, or any other;*

ROBERT BARCLAY,

A Servant of the Lord God, and one of those who
in derision are called Quakers, wisheth un-
feigned Repentance, unto the Acknowledgment
of the Truth.

FRIENDS,

UNTO you these following propositions are of-
fered; in which, they being read and considered
in the fear of the Lord, you may perceive that
simple, naked truth, which man by his wisdom
hath rendered so obscure and mysterious, that
the world is even burthened with the great and
voluminous tractates which are made about it,
and by their vain jangling and commentaries, by
which it is rendered a hundred-fold more dark
and intricate than of itself it is: which great learn-
ing, (so accounted of,) to wit, your *school-divinity*,
(which taketh up almost a man's whole life-time

to learn,) brings not a whit nearer to God, neither makes any man less wicked, or more righteous than he was. Therefore hath God laid aside the wise and learned, and the disputers of this world; and hath chosen a few despicable and unlearned instruments, (as to letter-learning,) as he did fishermen of old, to publish his pure and naked *truth*, and to free it of those mists and fogs wherewith the *clergy* hath clouded it, that the people might admire and maintain them. And among several others, whom God hath chosen to make known these things, (seeing I also have received, in measure, grace to be a dispenser of the same Gospel,) it seemed good unto me, according to my duty, to offer unto you these *propositions*; which, though short, yet are weighty, comprehending much, and declaring what the true ground of knowledge is, even of that knowledge which leads to *Life Eternal*; which is here witnessed of, and the testimony thereof left unto the *Light of Christ* in all your consciences.

Farewell.

R. B.

THE FIRST PROPOSITION.

Concerning the true Foundation of Knowledge.

Seeing the height of all happiness is placed in the true knowledge of God, (*This is life eternal, to know thee the only true God, and Jesus Christ whom thou has sent,*) the true and right understanding of this foundation and ground of knowledge, is that which is most necessary to be known and believed in the first place. Joh^a xvii. 3.

THE SECOND PROPOSITION.

Concerning Immediate Revelation.

Seeing no man knoweth the Father but the Son, Mat. xi. 27. and he to whom the Son revealeth him; and seeing the revelation of the Son is in and by the Spirit; therefore the testimony of the Spirit is that alone by which the true knowledge of God hath been, is, and can be only revealed; who as, by the moving of his own Spirit, he converted the *chaos* of this world into that wonderful order wherein it was in the beginning, and created man a living soul, to rule and govern it, so by the revelation of the same Spirit he hath manifested himself all along unto the sons of men, both patriarchs, prophets, and apostles; which revelations of God by the Spirit, whether by outward voices, and appearances, dreams, or inward *objective manifestations in the heart*, were of old the *formal object* of their faith, and remain yet so to be; *since the object of the saints' faith is the same in all ages*, though set forth under divers administrations. Moreover, these divine inward revelations, which we make absolutely necessary for the building up of true faith, neither do nor can ever contradict the outward testimony, of the scrip-

tures, or right and sound reason. Yet from hence it will not follow, that these divine revelations are to be subjected to the examination, either of the outward testimony of the scriptures, or of the natural reason of man, as to a more noble or certain rule or touchstone : for this divine revelation, and inward illumination, is that which is evident and clear of itself, forcing, by its own evidence and clearness, the well-disposed understanding to assent, irresistibly moving the same thereunto; even as the common principles of natural *truths* move and incline the mind to a natural assent : as, that *the whole is greater than its part* ; that *two contradictory sayings cannot be both true, nor both false* ; which is also manifest, according to our adversaries' principle, who (supposing the possibility of inward divine revelations) will nevertheless confess with us, that neither scripture nor sound reason will contradict it: and yet it will not follow, according to them, that the scripture, or sound reason, should be subjected to the examination of the divine revelations in the heart.

THE THIRD PROPOSITION.

Concerning the Scriptures.

From these revelations of the Spirit of God to the saints, have proceeded the scriptures of truth, which contain, 1. A faithful historical account of the actings of God's people in divers ages, with many singular and remarkable providences attending them. 2. A prophetic account of several things, whereof some are already past, and some yet to come. 3. A full and ample account of all the chief principles of the doctrine of Christ, held forth in divers precious declarations, exhortations, and sentences, which, by the moving of God's Spirit, were at several times, and upon

sundry occasions, spoken and written unto some churches and their pastors: nevertheless, because they are only a declaration of the *fountain*, and not the *fountain* itself, therefore they are not to be esteemed the principal ground of all truth and knowledge, nor yet the *adequate primary rule of faith and manners*. Nevertheless, as that which giveth a true and faithful testimony of the first foundation, they are and may be esteemed a *secondary rule, subordinate* to the *Spirit*, from which they have all their excellency and certainty; for as by the inward testimony of the Spirit we do alone truly know them, so they testify, that the Spirit is that guide by which the saints are led into *all truth*: therefore, according to the scriptures, the Spirit is the first and principal leader. And seeing we do therefore receive and believe the scriptures, because they proceeded from the Spirit; therefore also the Spirit is more originally and principally the rule, according to that received maxim in the schools, *Propter quod unumquodque est tale, illud ipsum est magis tale*. Englished thus: *That for which a thing is such, that thing itself is more such*.

John xvi.
13.
Rom. viii.
14.

THE FOURTH PROPOSITION.

Concerning the Condition of Man in the Fall.

All *Adam's* posterity (or mankind) both *Jews* and *Gentiles*, as to the first *Adam* or earthly man, is fallen, degenerated, and dead, deprived of the sensation or feeling of this inward testimony or *seed of God*, and is subject unto the power, nature, and seed of the serpent, which he sows in men's hearts, while they abide in this natural and corrupted state; from whence it comes, that not their words and deeds only, but all their imaginations are evil perpetually in the sight of God, as proceeding from this depraved and wicked seed.

Rom. v. 12,
15.

Man therefore, as he is in this state, can know nothing aright; yea, his thoughts and conceptions concerning God and things spiritual, until he be disjoined from this evil seed, and united to the *divine light*, are unprofitable both to himself and others: hence are rejected the *Socinian* and *Pelagian* errors, in exalting a natural light; as also of the *Papists*, and most *Protestants*, who affirm, *That man, without the true grace of God, may be a true minister of the gospel.* Nevertheless, this seed is not imputed to infants, until by transgression they actually join themselves therewith; for they are by nature the children of wrath, who walk according to the power of the prince of the air.

Eph. ii. 1.

FIFTH AND SIXTH PROPOSITIONS.

Concerning the Universal Redemption by Christ, and also the Saving and Spiritual Light, wherewith every man is enlightened.

THE FIFTH PROPOSITION.

Ezek. xviii. 23. God, out of his infinite love, who delighteth not
Isa. xlix .6. in the death of a sinner, but that all should live and be
John iii. 16. saved, hath so loved the world, that he hath given his
& i. 9. only Son a light, that whosoever believeth in him should
Tit. ii. 11. be saved; who enlighteneth every man that cometh into
Eph. v. 13. the world, and maketh manifest all things that are re-
Heb. ii. 9. proveable, and teacheth all temperance, righteousness, and
godliness: and this light enlighteneth the hearts of
all in a day,* in order to salvation, if not resisted:
nor is it less universal than the seed of sin, being
1 Cor. xv. 22. the purchase of his death, who tasted death for
every man; for as in Adam all die, even so in Christ
shall all be made alive.

* Pro tempore, for a time.

THE SIXTH PROPOSITION.

According to which principle (or *hypothesis*) all the objections against the universality of Christ's death are easily solved; neither is it needful to recur to the ministry of angels, and those other miraculous means, which, they say, God makes use of, to manifest the doctrine and history of Christ's passion, unto such who (living in those places of the world where the outward preaching of the gospel is unknown) have well improved the first and common grace; for hence it well follows, that as some of the old philosophers might have been saved, so also may now some (who by providence are cast into those remote parts of the world, where the knowledge of the history is wanting) be made partakers of the divine mystery, if they receive and resist not that grace, *a manifestation whereof is given to every man to profit withal.* ^{1 Cor. xii. 7.} This certain doctrine then being received (*to wit*) that there is an evangelical and saving light and grace in all, the universality of the love and mercy of God towards mankind (both in the death of his beloved Son, the Lord Jesus Christ, and in the manifestation of the light in the heart) is established and confirmed against all the objections of such as deny it. Therefore *Christ hath tasted death for every man;* ^{Heb. ii. 9} not only for all kinds of men, as some vainly talk, but for every one, of all kinds; the benefit of whose offering is not only extended to such, who have the distinct outward knowledge of his death and sufferings, as the same is declared in the scriptures, but even unto those who are necessarily excluded from the benefit of this knowledge by some inevitable accident; which knowledge we willingly confess to be very profitable and comfortable, but not absolutely needful unto such, from whom God himself hath with-held it; yet they may be made

partakers of the mystery of his death (though ignorant of the history) if they suffer his seed and light (enlightening their hearts) to take place (in which light, communion with the Father and Son is enjoyed) so as of wicked men to become holy, and lovers of that power, by whose inward and secret touches they feel themselves turned from the evil to the good, and learn *to do to others as they would be done by*; in which Christ himself affirms all to be included. As they then have falsely and erroneously taught, who have denied Christ to have died for all men; so neither have they sufficiently taught the truth, who affirming him to have died for all, have added the absolute necessity of the outward knowledge thereof, in order to the obtaining its saving effect; among whom the *Remonstrants of Holland* have been chiefly wanting, and many other assertors of *Universal Redemption*, in that they have not placed the extent of this salvation in that divine and evangelical principle of light and life, wherewith Christ hath enlightened every man that comes into the world, which is excellently and evidently held forth in these scriptures, *Gen. vi. 3. Deut. xxx. 14. John i. 7, 8, 9. Rom. x. 8. Tit. ii. 11.*

THE SEVENTH PROPOSITION.

Concerning Justification.

As many as resist not this light, but receive the same, in them is produced an holy, pure, and spiritual birth, bringing forth holiness, righteousness, purity, and all these other blessed fruits which are acceptable to God; by which holy birth (to wit, *Jesus Christ* formed within us, and working his works in us) as we are sanctified, so are we justified in the sight of God, according to the apostle's words, **1Cor.vi.11.** *But ye are washed, but ye are sanctified, but ye are*

justified in the name of the Lord Jesus, and by the Spirit of our God. Therefore it is not by our works wrought in our will, nor yet by good works, considered as of themselves, but by Christ, who is both the gift and the giver, and the cause producing the effects in us; who, as he hath reconciled us while we were enemies, doth also in his wisdom save us, and justify us after this manner, as saith the same apostle elsewhere, *According to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost.* Tit. iii. 5.

THE EIGHTH PROPOSITION.

Concerning Perfection.

In whom this holy and pure birth is fully brought forth, the body of death and sin comes to be crucified and removed, and their hearts united and subjected unto the truth, so as not to obey any suggestion or temptation of the evil one, but to be free from actual sinning, and transgressing of the law of God, and in that respect perfect. Yet doth this perfection still admit of a growth; and there remaineth a possibility of sinning, where the mind doth not most diligently and watchfully attend unto the Lord.

Rom. vi. 14.
Id. viii. 13.
Id. vi. 2. 18.
1. John iii. 6.

THE NINTH PROPOSITION.

Concerning Perseverance, and the possibility of falling from Grace.

Although this gift, and inward grace of God, be sufficient to work out salvation, yet in those in whom it is resisted, it both may and doth become their condemnation. Moreover, in whom it hath wrought in part, to purify and sanctify them, in order to their further perfection, by disobedience

1. Tim. i. 6.
Heb. vi. 4,
5, 6.

such may fall from it, and turn it to wantonness, making shipwreck of faith; and *after having tasted of the heavenly gift, and been made partakers of the Holy Ghost, again fall away.* Yet such an increase and stability in the truth may in this life be attained, from which there cannot be a total apostacy.

THE TENTH PROPOSITION.

Concerning the Ministry.

Mat. x. 8.

As by this gift, or light of God, all true knowledge in things spiritual is received and revealed; so by the same, as it is manifested and received in the heart by the strength and power thereof, every true minister of the gospel is ordained, prepared and supplied in the work of the ministry: and by the leading, moving, and drawing hereof, ought every evangelist and Christian pastor to be led and ordered in his labour and work of the gospel, both as to the place where, as to the persons to whom, and as to the times when he is to minister. Moreover, those who have this authority may and ought to preach the gospel, though without human commission or literature; as on the other hand, those who want the authority of this divine gift, however learned or authorized by the commissions of men and churches, are to be esteemed but as deceivers, and not true *ministers of the gospel.* Also, who have received this holy and unspotted gift, *as they have freely received, so are they freely to give,* without hire or bargaining, far less to use it as a trade to get money by it: yet if God hath called any from their employments, or trades, by which they acquire their livelihood, it may be lawful for such (according to the liberty which they feel given them in the Lord) to receive such temporals (to wit, what may be needful to them for meat and clothing) as are freely given

them by those to whom they have communicated spirituals.

THE ELEVENTH PROPOSITION.

Concerning Worship.

All true and acceptable worship to God is offered in the *inward* and *immediate* moving and drawing of his own Spirit, which is neither limited to places, times, or persons; for though we be to worship him always, in that we are to fear before him, yet as to the outward signification thereof in prayers, praises, or preachings, we ought not to do it where and when we will, but where and when we are moved thereunto by the secret inspirations of his Spirit in our hearts, which God heareth and accepteth of, and is never wanting to move us thereunto, when need is, of which he himself is the alone proper judge. All other worship then, both praises, prayers, and preachings, which man sets about in his own will, and at his own appointment, which he can both begin and end at his pleasure, do or leave undone as himself sees meet, whether they be a prescribed form, as a liturgy, or prayers conceived extemporarily, by the natural strength and faculty of the mind, they are all but superstitions, will-worship, and abominable idolatry in the sight of God; which are to be denied, rejected, and separated from, in this day of his spiritual arising: however it might have pleased him (who winked at the times of ignorance, with respect to the simplicity and integrity of some, and of his own innocent seed, which lay as it were buried in the hearts of men, under the mass of superstition) to blow upon the dead and dry bones, and to raise some breathings, and answer them, and that until the day should more clearly dawn and break forth.

Ezek. 13.
Mat. x. 20.
Acts ii. 4.
& xviii. 6.
John iii. 6.
& iv. 21.
Jude xix.
Acts xvii.
23.

THE TWELFTH PROPOSITION.

Concerning Baptism.

Eph. iv. 6. As there is *one Lord* and *one faith*, so there is
 1 Pet. iii. 21 *one baptism*; which is not the putting away of the filth
 Rom. vi. 4. of the flesh, but the answer of a good conscience be-
 Gal. iii. 27. fore God, by the resurrection of Jesus Christ. And
 Col. ii. 12. this baptism is a pure and spiritual thing, to wit,
 John iii. 30. the baptism of the spirit and fire, by which we are
 buried with him, that being washed and purged
 1 Cor. i. 17. from our sins, we may walk in newness of life; of
 which the baptism of John was a figure, which was
 commanded for a time, and not to continue for
 ever. As to the baptism of infants, it is a mere
 human tradition, for which neither precept nor
 practice is to be found in all the scripture.

THE THIRTEENTH PROPOSITION.

Concerning the Communion, or Participation of the Body and Blood of Christ.

1 Cor. x. The communion of the body and blood of Christ
 16. 17. is *inward* and *spiritual*, which is the participation
 John vi. of his flesh and blood, by which the *inward man*
 32, 33, 35. is daily nourished in the hearts of those in whom
 1 Cor. v. 8. Christ dwells; of which things the *breaking of
bread* by Christ with his disciples was a *figure*,
 which they even used in the church for a time,
 who had received the substance, for the cause
 Acts xv. 20. of the weak; even as *abstaining from things stran-
gled and from blood*; the *washing one another's feet*;
 John xiii. 14. and the *anointing of the sick with oil*; all which
 James v. 14. are commanded with no less authority and solemn-
 ity than the former; yet seeing they are but the
shadows of better things, they cease in such as
 have obtained the *substance*.

THE FOURTEENTH PROPOSITION.

Concerning the Power of the Civil Magistrate, in matters purely Religious, and pertaining to the Conscience.

Since God hath assumed to himself the power and dominion of the conscience, who alone can rightly instruct and govern it, therefore it is not lawful for any whatsoever, by virtue of any authority or principality they bear in the government of this world, to force the consciences of others; and therefore all killing, banishing, fining, imprisoning, and other such things, which men are afflicted with, for the alone exercise of their conscience, or difference in worship or opinion, proceedeth from the spirit of *Cain*, the murderer, and is contrary to the truth; provided always, that no man, under the pretence of conscience, prejudice his neighbour in his life or estate; or do any thing destructive to, or inconsistent with human society; in which case the law is for the transgressor, and justice to be administered upon all, without respect of persons.

Luke ix.
55, 56.
Mat. vii.
12, 29.
Tit. iii 10.

THE FIFTEENTH PROPOSITION.

Concerning Salutations and Recreations, &c.

Seeing the chief end of all religion is to redeem man from the spirit and vain conversation of this world, and to lead into inward communion with God, before whom, if we fear always, we are accounted happy; therefore all the vain customs and habits thereof, both in word and deed, are to be rejected and forsaken by those who come to this fear; such as the taking off the hat to a man, the bowings and cringings of the body, and such

Eph. v. 11
1 Pet. i. 14
John v. 44.
Jer. x. 3.
Acts x. 26.
Mat. xv. 13
Col. ii 8

other salutations of that kind, with all the foolish and superstitious formalities attending them; all which man has invented in his degenerate state, to feed his pride in the vain pomp and glory of this world; as also the unprofitable plays, frivolous recreations, sportings and gamings, which are invented to pass away the precious time, and divert the mind from the witness of God in the heart, and from the living sense of his fear, and from that evangelical Spirit wherewith Christians ought to be leavened, and which leads into sobriety, gravity, and godly fear; in which, as we abide, the blessing of the Lord is felt to attend us in those actions in which we are necessarily engaged, in order to the taking care for the sustenance of the outward man.

AN
APOLOGY
FOR THE
TRUE CHRISTIAN DIVINITY.

PROPOSITION I.

Concerning the true Foundation of Knowledge.

Seeing the height of all happiness is placed in the true knowledge of God, (*This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent,*) the true and right understanding of this foundation and ground of knowledge, is that which is most necessary to be known and believed in the first place. John xvii. 3.

HE that desireth to acquire any art or science, seeketh first those means by which that art or science is obtained. If we ought to do so in things natural and earthly, how much more then in spiritual? In this affair then should our inquiry be the more diligent, because he that errs in the entrance is not so easily brought back again into the right way; he that misseth his road from the beginning of his journey, and is deceived in his first marks, at his first setting forth, the greater his mistake is, the more difficult will be his entrance into the right way.

Thus when a man first proposeth to himself the knowledge of God, from a sense of his own unworthiness, and from the great weariness of his mind, occasioned by the secret checks of his con-

The way
to the true
knowl-
edge of
God.

science, and the tender, yet real glances of God's *light* upon his heart; the earnest desires he has to be redeemed from his present trouble, and the fervent breathings he has to be eased of his disordered passions and lusts, and to find quietness and peace in the certain knowledge of God, and in the assurance of his love and good-will towards him, make his heart tender, and ready to receive any impression; and so (not having then a distinct discerning) through forwardness embraceth any thing that brings present ease. If either through the reverence he bears to certain persons, or from the secret inclination to what doth comply with his natural disposition, he fall upon any principles or means, by which he apprehends he may come to know God, and so doth centre himself, it will be hard to remove him thence again, how wrong soever they may be: for the first anguish being over, he becomes more hardy; and the enemy being near, creates a false peace, and a certain confidence, which is strengthened by the mind's unwillingness to enter again into new doubtfulness, or the former anxiety of a search.

Jewish
Doctors
and Phari-
sees resist
Christ.

John vii.
48, 49.

This is sufficiently verified in the example of the *Pharisees* and *Jewish Doctors*, who most of all resisted *Christ*, disdaining to be esteemed ignorant; for this vain opinion they had of their knowledge hindered them from the true knowledge; and the mean people, who were not so much pre-occupied with former principles, nor conceited of their own knowledge, did easily believe. Wherefore the *Pharisees* upbraid them, saying, *Have any of the Rulers or Pharisees believed on him? But this people, which know not the law, are accursed.* This is also abundantly proved by the experience of all such, as being secretly touched with the call of God's grace unto them, do apply themselves to false teachers, where the remedy proves worse than the disease; because instead of knowing God, or the things relating to

their salvation aright, they drink in wrong opinions of him; from which it is harder to be disentangled, than while the soul remains a blank, or *Tabula rasa*. For they that conceit themselves wise, are worse to deal with than they that are sensible of their ignorance. Nor hath it been less the device of the devil, the great enemy of mankind, to persuade men into wrong notions of God, than to keep them altogether from acknowledging him; the latter taking with few, because odious; but the other having been the constant ruin of the world: for there hath scarce been a nation found, but hath had some notions or other of religion; so that not from their denying any Deity, but from their mistakes and misapprehensions of it, hath proceeded all the idolatry and superstition of the world; yea, hence even atheism itself hath proceeded: for these many and various opinions of God and religion, being so much mixed with the guessings and uncertain judgments of men, have begotten in many the opinion, That there is no God at all. This, and much more that might be said, may show how dangerous it is to miss in this first step: *All that come not in by the right door, are accounted as thieves and robbers.*

Again, how needful and desirable that knowledge is, which brings *life eternal*, *Epictetus* showeth, saying excellently well, *cap. 38. Ἴδι ὅτι τὸ Κυριώτατον. &c. Know, that the main foundation of piety is this, to have ὀρθὰς ὑπολήψεις, right opinions and apprehensions of God.* Epictetus

This therefore I judged necessary, as a first principle, in the first place, to affirm; and I suppose will not need much farther explanation or defence, as being generally acknowledged by all (and in these things that are without controversy I love to be brief) as that which will easily commend itself to every man's reason and conscience; and therefore I shall proceed to the next proposition; which,

though it be nothing less certain, yet by the malice of satan, and ignorance of many, comes far more under debate.

PROPOSITION II.

Of Immediate Revelation.

Mat. xi. 27. Seeing no man knoweth the Father but the Son, and he to whom the Son revealeth him ; and seeing the revelation of the Son is in and by the Spirit ; therefore the testimony of the Spirit is that alone by which the true knowledge of God hath been, is, and can be only revealed ; who as, by the moving of his own Spirit, he disposed the *chaos* of this world into that wonderful order in which it was in the beginning, and created man a living soul, to rule and govern it, so by the revelation of the same Spirit he hath manifested himself all along unto the sons of men, both patriarchs, prophets, and apostles ; which revelations of God by the Spirit, whether by outward voices and appearances, dreams, or inward objective manifestations in the heart, were of old the formal object of their faith, and remain yet so to be ; since *the object of the saints' faith is the same in all ages, though held forth under divers administrations.* Moreover, these divine inward revelations, which we make absolutely necessary for the building up of true faith, neither do nor can ever contradict the outward testimony of the scriptures, or right and sound reason. Yet from hence it will not follow, that these divine revelations are to be subjected to the test, either of the outward testimony of the scriptures, or of the natural reason of man, as to a more noble or certain rule and touchstone ; for this divine revelation, and inward illumination, is that which is evident and clear of

itself, forcing, by its own evidence and clearness, the well-disposed understanding to assent, irresistibly moving the same thereunto, even as the common principles of natural truths do move and incline the mind to a natural assent: as, *that the whole is greater than its part; that two contradictories can neither be both true, nor both false.*

§. I. It is very probable, that many carnal and natural Christians will oppose this proposition; who, being wholly unacquainted with the movings and actings of God's Spirit upon their hearts, judge the same nothing necessary; and some are apt to flout at it as ridiculous; yea, to that height are the generality of Christians apostatized and degenerated, that though there be not any thing more plainly asserted, more seriously recommended, or more certainly attested, in all the writings of the holy scriptures, yet nothing is less minded and more rejected by all sorts of Christians, than *immediate and divine revelation*; insomuch that once to lay claim to it is matter of reproach. Whereas of old none were ever judged Christians, but such as *had the Spirit of Christ*, Rom. viii. 9. But now many do boldly call themselves *Christians*, who make no difficulty of confessing they are without it, and laugh at such as say they have it. Of old they were accounted *the sons of God, who were led by the Spirit of God*, *ibid.* ver. 14. But now many aver themselves sons of God, who know nothing of this leader; and he that affirms himself so led, is, by the pretended orthodox of this age, presently proclaimed a heretic. The reason hereof is very manifest, *viz.* Because many in these days, under the name of *Christians*, do experimentally find, that they are not actuated nor led by God's Spirit; yea, many great *doctors, divines, teachers, and bishops* of Christianity, (commonly so called,) have wholly shut their ears from hearing, and

Revelation
rejected
by apos-
tate Christ-
ians.

their eyes from seeing, this *inward guide*, and so are become strangers unto it; whence they are, by their own experience, brought to this strait, either to confess that they are as yet ignorant of God, and have only the shadow of *knowledge*, and not the true *knowledge* of him, or that this *knowledge* is acquired without immediate revelation.

Knowl-
edge spir-
itual and
literal dis-
tinguish-
ed.

For the better understanding then of this proposition, we do distinguish betwixt the certain knowledge of God, and the uncertain; betwixt the spiritual knowledge and the literal; the saving heart-knowledge, and the soaring airy head-knowledge. The last, we confess, may be divers ways obtained; but the first, by no other way than the inward immediate manifestation and revelation of God's Spirit, shining in and upon the heart, enlightening and opening the understanding.

§. II. Having then proposed to myself, in these propositions, to affirm those things which relate to the true and effectual knowledge which brings life eternal with it, therefore I have truly affirmed that this knowledge is no otherways attained, and that none have any true ground to believe they have attained it, who have it not by this revelation of God's Spirit.

The certainty of which truth is such, that it hath been acknowledged by some of the most refined and famous of all sorts of professors of Christianity in all ages; who being truly upright-hearted, and earnest seekers of the Lord, (however stated under the disadvantages and epidemical errors of their several sects or ages,) the true seed in them hath been answered by God's love, who hath had regard to the good, and hath had of his elect ones among all; who finding a distaste and disgust in all other outward means, even in the very principles and precepts more particularly relative to their own forms and societies, have at last concluded, with *one voice*, that there was no true knowledge of God, but that

ing now withdrawn, as to the outward man, he doth teach and instruct mankind inwardly by his own Spirit; *He standeth at the door and knocketh, and whoso heareth his voice and openeth, he comes in* to such, *Rev. iii. 20.* Of this revelation of Christ in him *Paul* speaketh, *Gal. i. 16.* in which he placeth the excellency of his ministry, and the certainty of his calling. And the promise of Christ to his disciples, *Lo, I am with you to the end of the world,* confirmeth the same thing; for this is an inward and spiritual presence, as all acknowledge: but what relates hereto will again occur. I shall deduce the proof of this proposition from two manifest places of scripture: the first is, *1 Cor. ii. 11, 12.*

Proof I.

What man knoweth the things of a man, save the spirit of a man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received not the spirit of the world, but the Spirit which is of God, that we might know the things which are freely given us of God. The apostle in the verses before, speaking of the wonderful things which are prepared for the saints, after he hath declared that *the natural man cannot reach them,* adds, that *they are revealed by the Spirit of God,* ver. 9, 10. giving this reason, *For the Spirit searcheth all things, even the deep things of God.* And then he bringeth in the comparison, in the verses above-mentioned, very apt, and answerable to our purpose and doctrine, that *as the things of a man are only known by the spirit of man, so the things of God are only known by the Spirit of God;* that is, that as nothing below the spirit of man (as the spirit of brutes, or any other creatures) can properly reach unto or comprehend the things of a man, as being of a nobler and higher nature, so neither can the spirit of man, or the natural man, as the apostle in the 14th verse subsumes, receive nor discern the things of God, or the things that are spiritual, as being also of an higher nature: which the apostle

The things of God are known by the Spirit of God.

himself gives for the reason, saying, *Neither can he know them, because they are spiritually discerned.* So that the apostle's words, being reduced to an argument, do very well prove the matter under debate, thus :

If that which appertaineth properly to man, cannot be discerned by any lower or baser principle than the spirit of man ; then cannot those things, that properly relate unto God and Christ, be known or discerned by any lower or baser thing than the Spirit of God and Christ.

But the first is true : therefore also the second.

The whole strength of the argument is contained in the apostle's words before-mentioned ; which therefore being granted, I shall proceed to deduce a second argument, thus :

That which is spiritual can only be known and discerned by the Spirit of God.

But the revelation of Jesus Christ, and the true and saving knowledge of him, is spiritual :

Therefore the revelation of Jesus Christ, and the true and saving knowledge of him, can only be known and discerned by the Spirit of God.

Proof II.

No man
can call
Jesus Lord
&c.

The other scripture is also a saying of the same apostle, 1 Cor. xii. 3. *No man can say that Jesus is the Lord, but by the Holy Ghost.* This scripture, which is full of truth, and answereth full well to the enlightened understanding of the spiritual and real Christian, may perhaps prove very strange to the carnal and pretended follower of Christ, by whom perhaps it hath not been so diligently remarked. Here the apostle doth so much require the Holy Spirit in the things that relate to a Christian, that he positively avers, we cannot so much as affirm *Jesus to be the Lord without it* ; which insinuates no less, than that the spiritual truths of the gospel are as lies in the mouths of carnal and unspiritual men ; for though in themselves they be true, yet are they not true as to them, because not known, nor

Spiritual
truths are
liesspoken
by carnal
men.

uttered forth in and by that principle and spirit that ought to direct the mind and actuate it; in such things they are no better than the counterfeit representations of things in a comedy; neither can it be more truly and properly called a real and true knowledge of God and Christ, than the actions of *Alexander* the Great, and *Julius Cæsar*, &c. if now transacted upon a stage, might be called truly and really their doings, or the persons representing them might be said truly and really to have conquered *Asia*, overcome *Pompey*, &c.

This knowledge then of Christ, which is not by the revelation of his own Spirit in the heart, is no more properly the knowledge of Christ, than the prattling of a *parrot*, which has been taught a few words, may be said to be the voice of a man; for as that, or some other bird, may be taught to sound or utter forth a rational sentence, as it hath learned it by the outward ear, and not from any living principle of reason actuating it; so just such is that knowledge of the things of God, which the natural and carnal man hath gathered from the words or writings of spiritual men, which are not true to him, because conceived in the natural spirit, and so brought forth by the wrong organ, and not proceeding from the spiritual principle; no more than the words of a man acquired by art, and brought forth by the mouth of a bird, not proceeding from a rational principle, are true with respect to the bird which utters them. Wherefore from this scripture I shall further add this argument:

Like the
prattling of
a parrot.

If no man can say *Jesus is the Lord*, but by the *Holy Ghost*; then no man can know *Jesus to be the Lord*, but by the *Holy Ghost*.

But the first is true: therefore the second.

From this argument there may be another deduced, concluding in the very terms of this assertion: thus,

Abel, Seth,
Noah, &c.
instanced.

as deny it, so in this respect it is the more to be regarded, as the propositions from which it is deduced are so clear, that our very adversaries cannot deny them. For as to the first it is acknowledged, that many learned men may be, and have been, damned. And as to the second, who will deny but many illiterate men may be, and are, saved? Nor dare any affirm, that none come to the knowledge of God and salvation by the inward revelation of the Spirit, without these other outward means, unless they be also so bold as to exclude *Abel, Seth, Noah, Abraham, Job*, and all the holy patriarchs from true knowledge and salvation.

§ IV. I would however not be understood, as if hereby I excluded those other means of knowledge from any use or service to man; it is far from me so to judge, as concerning the *scriptures*, in the next proposition, will more plainly appear. The question is not, what may be profitable or helpful, but what is absolutely necessary. Many things may contribute to further a work, which yet are not the main thing that makes the work go on.

The sum then of what is said amounts to this: That where the true inward knowledge of God is, through the revelation of his Spirit, there is all; neither is there an absolute necessity of any other. But where the best, highest, and most profound knowledge is, without this, there is nothing, as to the obtaining the great end of salvation. This truth is very effectually confirmed by the first part of the proposition itself, which in few words comprehendeth divers unquestionable arguments, which I shall in brief subsume.

- I. First, That there is no knowledge of the Father but by the Son.
- II. Secondly, That there is no knowledge of the Son but by the Spirit.
- III. Thirdly, That by the Spirit, God hath always revealed himself to his children.

IV. Fourthly, That these revelations were the formal object of the saints' faith.

V. And Lastly, That the same continueth to be the object of the saints' faith to this day.

Of each of these I shall speak a little particularly, and then proceed to the latter part.

§ V. As to the first, viz. That there is no knowledge of the Father but by the Son, it will easily be proved, being founded upon the plain words of scripture, and is therefore a fit *medium* from whence to deduce the rest of our assertions. Assert. 1. proved.

For the infinite and most wise God, who is the *foundation, root, and spring* of all operation, hath wrought all things by his eternal Word and Son. *This is that WORD that was in the beginning with God, and was God, by whom all things were made, and without whom was not any thing made that was made.* John i. 1, 2, 3. This is that *Jesus Christ by whom God created all things, by whom, and for whom, all things were created, that are in heaven and in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers,* Eph. iii. 9. Col. i. 16. who therefore is called, *The first born of every creature,* Col. i. 15. As then that infinite and incomprehensible fountain of life and motion operateth in the creatures by his own eternal word and power, so no creature has access again unto him but in and by the Son, according to his own express words, *No man knoweth the Father but the Son, and he to whom the Son will reveal him,* Mat. xi. 27. Luke x. 22. And again, he himself saith, *I am the way, the truth, and the life; no man cometh unto the Father but by me,* John xiv. 6.

Hence he is fitly called, *The Mediator betwixt God and man*: for, having been with God from all eternity, being himself God, and also in time partaking of the nature of man, through him is the goodness and love of God conveyed to mankind, and by him again man receiveth and partaketh of these mercies.

The object
of faith,
Deus lo-
quens.

Noah's
faith.

Abraham's
faith.

and certain belief of the mind, whereby it *resteth*, and in a sense *possesseth* the substance of some things hoped for, through its confidence in the promise of God: and thus the soul hath a most firm evidence, by its faith, of things not yet seen nor come to pass. The object of this faith is the *promise, word, or testimony of God*, speaking in the mind. Hence it hath been generally affirmed, that the object of faith is *Deus loquens*, &c. that is, *God speaking*, &c. which is also manifest from all those examples deduced by the apostle throughout that whole chapter, whose faith was founded neither upon any outward testimony, nor upon the voice or writing of man, but upon the revelation of God's will, manifest unto them, and in them; as in the example of *Noah*, ver. 7. thus, *By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.* What was here the object of *Noah's faith*, but *God* speaking unto him? He had not the writings nor prophesyings of any going before, nor yet the concurrence of any church or people to strengthen him; and yet his faith in the word, by which he contradicted the whole world, saved him and his house. Of which also *Abraham* is set forth as a singular example, being therefore called the Father of the Faithful, who is said *against hope to have believed in hope*, in that he not only willingly forsook his father's country, not knowing whither he went; in that he believed concerning the coming of *Isaac*, though contrary to natural probability; but above all, in that he refused not to offer him up, not doubting but God was able to raise him from the dead; of whom it is said, that in *Isaac shall thy seed be called.* And last of all, in that he rested in the promise, that his seed should possess the land, wherein he himself was but a pilgrim, and which to them was not to be

fulfilled while divers ages after. The object of *Abraham's* faith in all this was no other but inward and immediate revelation, or God signifying his will unto him inwardly and immediately by his Spirit.

But because, in this part of the proposition, we made also mention of external voices, appearances, and dreams in the alternative, I think also fit to speak hereof, what in that respect may be objected; to wit,

That those who found their faith now upon immediate and objective revelation, ought to have also outward voices or visions, dreams or appearances for it: Object.

It is not denied but God made use of the ministry of angels, who, in the appearance of men, spake outwardly to the saints of old, and that he did also reveal some things to them in dreams and visions; none of which we will affirm to be ceased, so as to limit the power and liberty of God in manifesting himself towards his children. But while we are considering the object of faith, we must not stick to that which is but circumstantially and accidentally so, but to that which is universally and substantially so. Answ.

The ministry of angels speaking in the appearance of men to the saints of old.

Next again, we must distinguish betwixt that which in itself is subject to doubt and delusion, and therefore is received for and because of another; and that which is not subject to any doubt, but is received simply for and because of itself, as being *prima veritas*, the *very first* and *original* truth. Let us then consider how or how far these outward voices, appearances, and dreams were the object of the saints' faith: was it because they were simply voices, appearances, or dreams? Nay, certainly; for they were not ignorant, that the devil might form a sound of words, convey it to the outward ear, and deceive the outward senses, by making things to appear that are not. Yea, do we

Revelations by dreams and visions.

not see by daily experience, that the *jugglers* and *mountebanks* can do as much as all that by their *legerdemain*? God forbid then that the saints' faith should be founded upon so fallacious a foundation as man's outward and fallible senses. What made them then give credit to these visions? Certainly nothing else but the secret testimony of *God's Spirit* in their hearts, assuring them that the voices, dreams, and visions were of and from God. *Abraham* believed the angels; but who told him that these men were angels? We must not think his faith then was built upon his outward senses, but proceeded from the secret persuasion of God's Spirit in his heart. This then must needs be acknowledged to be originally and principally the object of the saints' faith, without which there is no true and certain faith, and by which many times faith is begotten and strengthened without any of these outward or visible helps; as we may observe in many passages of the holy scripture, where it is only mentioned, *And God said, &c.* And *the word of the Lord came* unto such and such, *saying, &c.*

Object. That this did import an outward audible voice to the carnal ear;

Answ. I would gladly know what other argument such an one could bring for this his affirmation, saving his own simple conjecture. It is said indeed, *The Spirit witnesseth with our Spirit*; but not to our outward ears, *Rom. viii. 16.* And seeing the Spirit of God is within us, and not without us only, it speaks to our spiritual, and not to our bodily ear. Therefore I see no reason, where it is so often said in scripture, *The Spirit said, moved, hindered, called* such or such a one, to *do* or *forbear* such or such a thing, that any have to conclude, that this was not an inward voice to the ear of the soul, rather than an outward voice to the bodily ear. If any be otherwise minded, let them, if they can, produce

The Spirit speaks to the spiritual ear, not to the outward.

their arguments, and we may further consider of them.

From all therefore which is above declared, I shall deduce an argument to conclude the proof of this assertion, thus :

That which any one firmly believes, as the ground and foundation of his hope in God, and life eternal, is the formal object of his faith.

But the inward and immediate revelation of God's Spirit, speaking in and unto the saints, was by them believed as the ground and foundation of their hope in God, and life eternal.

Therefore these inward and immediate revelations were the formal object of their faith.

§. IX. That which now cometh under debate, is what we asserted in the last place, to wit, That the same continueth to be the object of the saints' faith unto this day. Many will agree to what we have said before, who differ from us herein.

Assert. 5.
proved.

There is nevertheless a very firm argument, confirming the truth of this assertion, included in the proposition itself, to wit, That the object of the saints' faith is the same in all ages, though held forth under divers administrations ; which I shall reduce to an argument, and prove thus :

First, Where the faith is one, the object of the faith is one.

But the faith is one : Therefore, &c.

That the faith is one, are the express words of the apostle, *Eph. iv. 5.* who placeth the *one faith* with the *one God* ; importing no less, than that to affirm *two faiths* is as absurd as to affirm *two Gods*.

Moreover, if the *faith* of the ancients were not one and the same with ours, *i. e.* agreeing in *substance* therewith, and receiving the same definition, it had been impertinent for the apostle, *Heb. xi.* to have illustrated the definition of our faith by the examples of that of the ancients, or to go about to move us by the example of *Abraham*, if *Abraham's*

The faith
of the
saints of
old the
same with
ours.

faith were different in nature from ours. Nor doth any difference arise hence, because they believed in Christ with respect to his appearance outwardly as future, and we, as already appeared: for neither did they then so believe in him to come, as not to feel him present with them, and witness him near; seeing the apostle saith, *They all drank of that spiritual rock which followed them, which rock was Christ*; nor do we so believe concerning his appearance past, as not also to feel and know him *present with us*, and to *feed upon him*; *except Christ* (saith the apostle) *be in you, ye are reprobates*; so that both our faith is one, terminating in one and the same thing. And as to the other part or consequence of the antecedent, to wit, That the object is one where the faith is one, the apostle also proveth it in the fore-cited chapter, where he makes all the worthies of old examples to us. Now wherein are they imitable, but because they believed in God? And what was the object of their faith, but inward and immediate revelation, as we have before proved? Their example can be no ways applicable to us, except we believe in God, as they did; that is, by the same object. The apostle clears this yet further by his own example, *Gal. i. 16.* where he saith, *So soon as Christ was revealed in him, he consulted not with flesh and blood, but forthwith believed and obeyed.* The same apostle, *Heb. xiii. 7, 8.* where he exhorteth the *Hebrews*, to follow the faith of the elders, adds this reason, *Considering the end of their conversation, Jesus Christ, the same to-day, yesterday, and forever*: Hereby notably insinuating, that in the object there is no alteration.

Object. If any now object the *diversity of administration*;

Answ. I answer; That altereth not at all the *object*: for the same apostle mentioning this diversity three times, *1 Cor. xii. 4, 5, 6.* centereth always in the same object; the same Spirit, the same Lord, the same God.

But further; If the object of faith were not one and the same both to us and to them, then it would follow that we were to know God some other way than by the Spirit.

But this were absurd: Therefore, &c.

Lastly, This is most firmly proved from a common and received maxim of the school-men, to wit, *Omnis actus specificatur ab objecto*, Every act is specified from its object: from which, if it be true, as they acknowledge, (though for the sake of many I shall not recur to this argument, as being too nice and scholastic, neither lay I much stress upon those kind of things, as being that which commends not the simplicity of the gospel,) it would follow, that if the object were different, then the faith would be different also.

Such as deny this proposition now-a-days use here a distinction; granting that God is to be known by his Spirit, but again denying that it is immediate or inward, but in and by the scriptures; in which the mind of the Spirit (as they say) being fully and amply expressed, we are thereby to know God, and be led in all things.

As to the negative of this assertion, That the scriptures are not sufficient, neither were ever appointed to be the adequate and only rule, nor yet can guide or direct a Christian in all those things that are needful for him to know, we shall leave that to the next proposition to be examined. What is proper in this place to be proved is, That Christians now are to be led inwardly and immediately by the Spirit of God, even in the same manner (though it befall not many to be led in the same measure) as the saints were of old.

§. X. I shall prove this by divers arguments, and first from the promise of Christ in these words, *John xiv. 16. And I will pray the Father, and he will give you another Comforter, that he may abide with you for ever. Ver. 17. Even the Spirit of truth, whom*

Christians are now to be led by the Spirit, in the same manner as the saints of old.

the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you. Again, ver. 26. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance. And xvi. 13. But when the Spirit of truth shall come, he shall lead you into all truth: for he shall not speak of himself; but whatsoever he shall hear he shall speak, and shall declare unto you things to come. We have here first, who this is, and that is divers ways expressed, to wit, The Comforter, the Spirit of truth, the Holy Ghost, the sent of the Father in the name of Christ. And hereby is sufficiently proved the sottishness of those Socinians, and other carnal Christians, who neither know nor acknowledge any internal Spirit or power but that which is merely natural; by which they sufficiently declare themselves to be of the world, who cannot receive the Spirit, because they neither see him nor know him. Secondly, Where this Spirit is to be, He dwelleth with you, and shall be in you. And Thirdly, What his work is, He shall teach you all things, and bring all things to your remembrance, and guide you into all truth, ὁδηγήσει ὑμᾶς εἰς ὧσάν τήν ἀλήθειαν.

Query 1.
Who is this
Comforter?

Nonsensical consequences from the Socinians' belief of the scriptures being the Spirit.

As to the First, Most do acknowledge that there is nothing else understood than what the plain words signify; which is also evident by many other places of scripture that will hereafter occur; neither do I see how such as affirm otherways can avoid blasphemy: for, if the *Comforter*, the *Holy Ghost*, and *Spirit of truth*, be all one with the scriptures, then it will follow that the scriptures are God, seeing it is true that the Holy Ghost is God. If these men's reasoning might take place, wherever the *Spirit* is mentioned in relation to the saints, thereby might be truly and properly understood the *scriptures*; which, what a nonsensical monster it would make of the Christian religion,

will easily appear to all men. As where it is said, *A manifestation of the Spirit is given to every man to profit withal*; it might be rendered thus, A manifestation of the *scriptures* is given to every man to profit withal; what notable sense this would make, and what a curious interpretation, let us consider by the sequel of the same chapter, 1 Cor. xii. 9, 10, 11. *To another the gifts of healing, by the same Spirit; to another the working of miracles, &c. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.* What would now these great masters of reason, the Socinians, judge, if we should place the *scriptures* here instead of the *Spirit*? Would it answer their reason, which is the great guide of their faith? Would it be good and sound reason in their *logical schools*, to affirm that the scripture divideth severally as it will, and giveth to some the *gift of healing*, to others the *working of miracles*? If then this Spirit, a manifestation whereof is given to every man to profit withal, be no other than that *Spirit of truth* before-mentioned *which guideth into all truth*, this Spirit of truth cannot be the scripture. I could infer an hundred more absurdities of this kind upon this sottish opinion, but what is said may suffice. For even some of themselves, being at times forgetful or ashamed of their own doctrine, do acknowledge that the Spirit of God is another thing, and distinct from the scriptures, to guide and influence the saints.

Secondly, That this Spirit is inward, in my opinion needs no interpretation or commentary, *He dwelleth with you, and shall be in you.* This indwelling of the Spirit in the saints, as it is a thing most needful to be known and believed, so is it as positively asserted in the scripture as any thing else can be. *If so be that the Spirit of God dwell in you,* saith the apostle to the *Romans*, chap. viii. 9. And again, *Know ye not that your body is the temple of the*

Query 2.
Where is
his place?

The Spirit
within, the
main to-
ken of a
Christian.

Holy Ghost, 1 Cor. vi. 19. *And that the Spirit of God dwelleth in you?* 1 Cor. iii. 16. Without this the apostle reckoneth no man a Christian. *If any man* (saith he) *have not the Spirit of Christ, he is none of his.* These words immediately follow those above-mentioned out of the epistle to the *Romans*, *But ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you.* The context of which showeth, that the apostle reckoneth it the main token of a Christian, both positively and negatively: for in the former verses he showeth how the *carnal mind is enmity against God*, and that such as are in the *flesh cannot please him*. Where subsuming, he adds concerning the *Romans*, that they *are not in the flesh*, if the *Spirit of God dwell in them*. What is this but to affirm, that they in whom the Spirit dwells are no longer in the flesh, nor of those who please not God, but are become Christians indeed? Again, in the next verse he concludes negatively, that *If any man have not the Spirit of Christ, he is none of his*; that is, he is no Christian. He then that acknowledges himself ignorant and a stranger to the inward in-being of the Spirit of Christ in his heart, doth thereby acknowledge himself to be yet in the carnal mind, which is enmity to God; to be yet in the flesh, where God cannot be pleased; and in short, whatever he may otherways know or believe of Christ, or however much skilled or acquainted with the letter of the holy scripture, not yet to be, notwithstanding all that, attained to the least degree of a Christian; yea, not once to have embraced the Christian religion. For take but away the Spirit, and Christianity remains no more Christianity, than the dead carcase of a man, when the soul and spirit is departed, remains a man; which the living can no more abide, but do bury out of their sight, as a noisome and useless thing, however acceptable it hath been when actuated and moved by the soul. Lastly, *Whatsoever is ex-*

cellent, whatsoever is noble, whatsoever is worthy, whatsoever is desirable in the Christian faith, is ascribed to this *Spirit*, without which it could no more subsist than the outward world without the sun. Hereunto have all true Christians, in all ages, attributed their strength and life. It is by this Spirit that they avouch themselves to have been converted to God, to have been redeemed from the world, to have been strengthened in their weakness, comforted in their afflictions, confirmed in their temptations, imboldened in their sufferings, and triumphed in the midst of all their persecutions. Yea, the writings of all true Christians are full of the great and notable things which they all affirm themselves to have done, by the power, and virtue, and efficacy of this Spirit of God working in them. *It is the Spirit that quickeneth, John vi. 63. It was the Spirit that gave them utterance, Acts ii. 4. It was the Spirit by which Stephen spake, That the Jews were not able to resist, Acts vi. 10. It is such as walk after the Spirit that receive no condemnation, Rom. viii. 1. It is the law of the Spirit that makes free, ver. 2. It is by the Spirit of God dwelling in us, that we are redeemed from the flesh, and from the carnal mind, ver. 9. It is the Spirit of Christ dwelling in us that quickeneth our mortal bodies, ver. 11. It is through this Spirit that the deeds of the body are mortified, and life obtained, ver. 13. It is by this Spirit that we are adopted, and cry ABBA, Father, ver. 15. It is this Spirit that beareth witness with our spirit that we are the children of God, ver. 16. It is this Spirit that helpeth our infirmities, and maketh intercession for us, with groanings which cannot be uttered, ver. 26. It is by this Spirit that the glorious things which God hath laid up for us, which neither outward ear hath heard, nor outward eye hath seen, nor the heart of man conceived by all his reasonings, are revealed unto us, 1 Cor. ii. 9, 10. It is by this Spirit that both wisdom and knowledge, and faith,*

The great and notable acts that have been and are performed by the Spirit in all ages

and *miracles*, and *tongues*, and *prophecies*, are obtained, 1 *Cor.* xii. 8, 9, 10. It is by this *Spirit* that we are *all baptized into one body*, ver. 13. In short, what thing relating to the salvation of the soul, and to the life of a Christian, is rightly performed, or effectually obtained, without it? And what shall I say more? For the time would fail me to tell of all those things which the holy men of old have declared, and the saints of this day do themselves enjoy, by the virtue and power of this *Spirit dwelling in them*. Truly my paper could not contain the many testimonies whereby this truth is confirmed; wherefore, besides what is above-mentioned out of the fathers, whom all pretend to reverence, and those of *Luther* and *Melancthon*, I shall deduce yet one observable testimony out of *Calvin*, because not a few of the followers of his doctrine do refuse and deride (and that, as it is to be feared, because of their own non-experience thereof) this way of the Spirit's in-dwelling, as uncertain and dangerous; that so, if neither the testimony of the scripture, nor the sayings of others, nor right reason can move them, they may at least be reproved by the words of their own master, who saith in the third book of his *Institutions*, *cap.* 2. on this wise:

Calvin of
the neces-
sity of the
Spirit's in-
dwelling
in us.

“ But they allege, It is a bold presumption for
“ any to pretend to an undoubted knowledge of
“ God's will; which (saith he) I should grant unto
“ them, if we should ascribe so much to ourselves
“ as to subject the incomprehensible counsel of
“ God to the rashness of our understandings. But
“ while we simply say with *Paul*, that *we have receiv-*
“ *ed not the spirit of this world, but the Spirit which is*
“ *of God*, by whose teaching we know those things
“ that are given us of God, what can they prate
“ against it without reproaching the Spirit of God?
“ For if it be an horrible sacrilege to accuse any
“ revelation coming from him, either of a lie, of un-

“certainty or ambiguity, in asserting its certain-
 “ty wherein do we offend? But they cry out, That
 “it is not without great temerity that we dare so
 “boast of the Spirit of Christ. Who would believe
 “that the sottishness of these men were so great,
 “who would be esteemed the masters of the world,
 “that they should so fail in the first principles of
 “religion? Verily I could not believe it, if their
 “own writings did not testify so much. *Paul ac-*
 “counts those the *Sons of God, who are actuated by*
 “*the Spirit of God*; but these will have the children
 “of God actuated by their own spirits without the
 “Spirit of God. He will have us call God *Father*,
 “the Spirit dictating that term unto us, which only
 “can witness to our spirits that we are the *Sons of*
 “*God*. These, though they cease not to call upon
 “God, do nevertheless dismiss the Spirit, by whose
 “guiding he is rightly to be called upon. He denies
 “them to be the *Sons of God*, or the *Servants of*
 “*Christ*, who are not led by his Spirit; but these
 “feign a Christianity that needs not the Spirit of
 “Christ. He takes away the hope of a blessed *resur-*
 “*rection*, unless we feel the Spirit residing in us;
 “but these feign a hope without any such a feeling;
 “but perhaps they will answer, that they deny not
 “but that it is necessary to have it, only of modesty
 “and humility we ought to deny and not acknowl-
 “edge it. What means he then, when he commands
 “the *Corinthians to try themselves*, if they be in the
 “faith; to *examine themselves*, whether they have
 “Christ, whom whosoever acknowledges not dwell-
 “ing in him, is a reprobate? *By the Spirit which*
 “*he hath given us*, saith *John, we know that he abideth*
 “*in us*. And what do we then else but call in
 “question Christ’s promise, while we would be
 “esteemed the servants of God without his Spirit,
 “which he declared he would *pour out upon all his*?
 “Seeing these things are the first grounds of piety,
 “it is miserable blindness to accuse Christians of

Without
the Spirit's
presence,
Christian-
ity must
cease.

"pride, because they dare glory of the presence
"of the Spirit; without which glorying, Christian-
"ity itself could not be. But by their example
"they declare, how truly Christ spake, saying, That
"his Spirit was unknown to the world, and that
"those only acknowledge it with whom it re-
"mains." Thus far *Calvin*.

If therefore it be so, why should any be so fool-
ish as to deny, or so unwise as not to seek after this
Spirit, which Christ hath promised shall dwell in
his children? They then that do suppose the in-
dwelling and leading of his Spirit to be ceased,
must also suppose Christianity to be ceased, which
cannot subsist without it.

Query 3.
What is
the work
of the Spir-
it?
Joan xvi.
13. and
xiv. 26.

Thirdly, What the work of this Spirit is, is part-
ly before shown, which Christ compriseth in two or
three things, *He will guide you into all truth; He will
teach you all things, and bring all things to your remem-
brance.* Since Christ hath provided for us so good
an instructor, why need we then lean so much
to those traditions and commandments of men
wherewith so many *Christians* have burthened them-
selves? Why need we set up our own carnal and
corrupt reason for a guide to us in matters spirit-
ual, as some will needs do? May it not be com-
plained of all such, as the Lord did of old concern-
ing *Israel* by the prophets, *Jer. ii. 13. For my peo-
ple have committed two evils, they have forsaken me, the
fountain of living waters, and hewed them out cisterns,
broken cisterns, that can hold no water?* Have not ma-
ny forsaken, do not many deride and reject, this
inward and immediate guide, this Spirit that leads
into all truth, and cast up to themselves other ways,
broken ways indeed, which have not all this while
brought them out of the flesh, nor out of the world,
nor from under the dominion of their own lusts
and sinful affections, whereby truth, which is only
rightly learned by this Spirit, is so much a stran-
ger in the earth?

The Spirit
the guide.

From all then that hath been mentioned concerning this promise, and these words of Christ, it will follow, that Christians are always to be led inwardly and immediately by the Spirit of God dwelling in them, and that the same is a standing and perpetual ordinance, as well to the church in general in all ages, as to every individual member in particular, as appears from this argument :

A perpetual ordinance to God's church and people.

The *promises* of Christ to his children are *Yea* and *Amen*, and cannot fail, but must of necessity be fulfilled.

But Christ hath promised, that the *Comforter*, the *Holy Ghost*, the *Spirit of truth*, shall abide with his children forever, shall dwell with them, shall be in them, shall lead them into all truth, shall teach them all things, and bring all things to their remembrance :

Therefore the *Comforter*, the *Holy Ghost*, the *Spirit of truth*, his abiding with his children, &c. is *Yea* and *Amen*, &c.

Again : No man is redeemed from the carnal mind, which is at enmity with God, which is not subject to the law of God, neither can be : no man is yet in the Spirit, but in the *flesh*, and cannot please God, except he in whom the Spirit of God dwells.

But every true Christian is in measure redeemed from the carnal mind, is gathered out of the enmity, and can be subject to the law of God ; is out of the flesh, and in the Spirit, the Spirit of God dwelling in him.

Therefore every true Christian hath the Spirit of God dwelling in him.

Again : *Whosoever hath not the Spirit of Christ, is none of his* ; that is, no *child*, no *friend*, no *disciple* of Christ.

But every true Christian is a *child*, a *friend*, a *disciple* of Christ :

Therefore every true Christian hath the Spirit of Christ.

Moreover: Whosoever is the temple of the *Holy Ghost*, in him the Spirit of God dwelleth and abideth.

But every true Christian is the temple of the *Holy Ghost*:

Therefore in every true Christian the Spirit of God dwelleth and abideth.

But to conclude: He in whom the Spirit of God dwelleth, it is not in him a lazy, dumb, useless thing; but it moveth, actuateth, governeth, instructeth, and teacheth him all things whatsoever are needful for him to know; yea, bringeth all things to his remembrance.

But the Spirit of God dwelleth in every true Christian:

Therefore the Spirit of God leadeth, instructeth, and teacheth every true Christian whatsoever is needful for him to know.

Object. §. XI. But there are some that will confess, That the Spirit doth now lead and influence the saints, but that he doth it only subjectively, or in a blind manner, by enlightening their understandings, to understand and believe the truth delivered in the scriptures; but not at all by presenting those truths to the mind by way of object, and this they call *Medium incognitum assentiendi*, as that of whose working a man is not sensible.

Answ. This opinion, though somewhat more tolerable than the former, is nevertheless not altogether according to truth, neither doth it reach the fulness of it.

Arg. 1. 1. Because there be many truths, which, as they are applicable to particulars and individuals, and most needful to be known by them, are in no-wise to be found in the scripture, as in the following proposition shall be shown.

Besides, the arguments already adduced do prove, that the Spirit doth not only *subjectively* help us to discern truths elsewhere delivered, but also *object-*

ively present those truths to our minds. For that which teacheth me all things, and is given me for that end, without doubt presents those things to my mind which it teacheth me. It is not said, *It shall teach you how to understand those things that are written*; but, *It shall teach you all things*. Again, That which brings all things to my remembrance, must needs present them by way of object; else it were improper to say, It brought them to my remembrance; but only, that it helpeth to remember the objects brought from elsewhere.

My second argument shall be drawn from the nature of the *new covenant*; by which, and those that follow, I shall prove that we are led by the Spirit both *immediately* and *objectively*. The nature of the new covenant is expressed in divers places; and,

First, *Isa. lix. 21. As for me, this is my covenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.* By the latter part of this is sufficiently expressed the perpetuity and continuance of this promise, *It shall not depart, saith the Lord from henceforth and forever.* In the former part is the promise itself, which is the Spirit of God being upon them, and the words of God being put into their mouths.

The leadings of the Spirit.

First, This was *immediate*, for there is no mention made of any *medium*; he saith not, I shall by the means of such and such writings or books, convey such and such words into your mouths; but *My words, I, even I, saith the Lord, have put into your mouths*.

1. Immediately.

Secondly, This must be *objectively*; for [the words put into the mouth] are the object presented by him. He saith not, The words which ye shall see written, my Spirit shall only enlighten your understandings,

2. Objectively.

Therefore the object of faith, and revelation of the knowledge of God to every true Christian, is inward, immediate, and objective.

The *assumption* is the express words of scripture: the *proposition* then must needs be true, except that *which is put into the mind, and written in the heart*, were either not *inward*, not *immediate*, or not *objective*, which is most absurd.

Arg. 3.
The anointing recommended, as

§. XII. The third argument is from these words of *John*, 1 *John* ii. ver. 27. *But the anointing, which ye have received of him, abideth in you, and ye need not that any man teach you: but the same anointing teacheth you of all things, and is truth, and is no lie; and even as it hath taught you, ye shall abide in him.*

1.
Common.

First, This could not be any special, peculiar, or extraordinary privilege, but that which is common to all the saints, it being a general epistle, directed to all them of that age.

2.
Certain.

Secondly, The apostle proposeth this anointing in them, as a more certain touch-stone for them to discern and try seducers by, even than his own writings; for having in the former verse said, that he had written some things to them concerning such as seduced them, he begins the next verse, *But the anointing, &c. and ye need not that any man teach you, &c.* which imports, that having said to them what can be said, he refers them for all to the inward anointing, which teacheth all things, as the most firm, constant, and certain bulwark against all seducers.

3.
Lasting.

And Lastly, That it is a lasting and continuing thing; the anointing which abideth. If it had not been to abide in them, it could not have taught them all things, neither guarded them against all hazard. From which I argue thus,

He that hath an anointing abiding in him, which teacheth him all things, so that he needs no man to teach him, hath an inward and immediate teach-

but Lex indita, an implanted law ; and that the old law was written without, but the new law is written within, on the table of the heart.

How much then are they deceived, who, instead of making the gospel preferable to the law, have made the condition of such as are under the gospel far worse ? For no doubt it is a far better and more desirable thing to converse with God *immediately*, than only *mediately*, as being an higher and more glorious dispensation : and yet these men acknowledge that many under the law had *immediate* converse with God, whereas they now cry it is ceased.

The gospel dispensation more glorious than that of the law

Again : Under the law there was the holy of holies, into which the high priest did enter, and received the word of the Lord *immediately* from betwixt the cherubims, so that the people could then certainly know the mind of the Lord ; but now, according to these men's judgment, we are in a far worse condition, having nothing but the outward letter of the scripture to guess and divine from ; concerning the sense or meaning of one verse of which scarce two can be found to agree. But Jesus Christ hath promised us better things, though many are so unwise as not to believe him, even to guide us by his own *inward* Spirit, and hath rent and removed the vail, whereby not only one, and that once a year, may enter ; but all of us, at all times, have access unto him, as often as we draw near unto him with pure hearts : he reveals his will to us by his Spirit, and writes his laws in our hearts. These things then being thus premised, I argue,

Where the law of God is put into the mind, and written in the heart, there the object of faith, and revelation of the knowledge of God, is *inward, immediate, and objective*.

But the law of God is put into the mind, and written in the heart of every true Christian, under the new covenant.

to assent unto ; but positively, *My words, which I have put into thy mouth, &c.* From whence I argue thus :

Upon whomsoever the Spirit remaineth always, and putteth words into his mouth, him doth the Spirit teach *immediately, objectively, and continually.*

But the Spirit is always upon the seed of the righteous, and putteth words into their mouths, neither departeth from them :

Therefore the Spirit teacheth the righteous *immediately, objectively, and continually.*

Proof 2.

Secondly, The nature of the *new covenant* is yet more amply expressed, *Jer. xxxi. 33.* which is again repeated and reasserted by the apostle, *Heb. viii. 10, 11.* in these words, *For this is the covenant that I will make with the house of Israel, after those days, saith the Lord, I will put my laws into their minds, and write them in their hearts, and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord ; for they shall all know me, from the least to the greatest.*

The object here is *God's law* placed in the heart, and written in the mind ; from whence they become God's people, and are brought truly to know him.

The difference between the outward and inward law.

In this then is the *law* distinguished from the *gospel* ; the *law* before was outward, written in tables of stone, but now is inward, written in the heart : of old the people depended upon their priests for the knowledge of God, but now they have all a certain and sensible knowledge of Him ; concerning which *Augustine* speaketh well, in his book *De Litera & Spiritu* ; from whom *Aquinas* first of all seems to have taken occasion to move this question, *Whether the new law be a written law, or an implanted law ? Lex scripta, vel lex indita ?* Which he thus resolves, affirming, *That the new law, or gospel, is not properly a law written, as the old was,*

Euseb.
Hist. Ec-
cles. lib. 5.
c. 26.

tradition to decide the case, that *Polycarpus*, the disciple of *John*, and *Anicetus*, the bishop of *Rome*, who immediately succeeded them, according to whose example both sides concluded the question ought to be decided, could not agree. Here of necessity one of them must err, and that following tradition. Would the *Papists* now judge we dealt fairly by them, if we should thence aver, that tradition is not to be regarded? Besides, in a matter of far greater importance the same difficulty will occur, to wit, in the primacy of the bishop of *Rome*; for many do affirm, and that by tradition, that in the first six hundred years the *Roman prelates* never assumed the title of *Universal Shepherd*, nor were acknowledged as such. And, as that which altogether overturneth this preccendency, there are that allege, and that from tradition also, that *Peter* never saw *Rome*; and that therefore the bishop of *Rome* cannot be his successor. Would you *Romanists* think this sound reasoning, to say as you do?

Many have been deceived, and erred grievously, in trusting to tradition;

Therefore we ought to reject all traditions, yea, even those by which we affirm the contrary, and, as we think, prove the truth.

*Conc.
Flor. Sess.
5. decreto
quodam
Conc. Eph.
Act. 6. Sess.
11 & 12.
Conc.
Flor. Sess.
18, 20.
Conc.
Flor. Sess.
21. p. 480.
& seq.

Lastly, In the *council of *Florence*, the chief doctors of the *Romish* and *Greek* churches did debate whole sessions long concerning the interpretation of one sentence of the council of *Ephesus*, and of *Epiphanius*, and *Basilius*, neither could they ever agree about it.

Secondly, As to the scripture, the same difficulty occurreth: the *Lutherans* affirm they believe substantiation by the scripture; which the *Calvinists* deny, as that which, they say, according to the same scripture, is a gross error. The *Calvinists* again affirm *absolute predestination*, which the *Arminians* deny, affirming the contrary; wherein both

affirm themselves to be ruled by the scripture and reason in the matter. Should I argue thus then to the *Calvinists*?

Here the *Lutherans* and *Arminians* grossly err, by following the scripture;

'Therefore the scripture is not a good nor certain rule; and *è contrario*.

Would either of them accept of this reasoning as good and sound? What shall I say of the *Episcopalians*, *Presbyterians*, *Independents*, and *Anabaptists* of *Great Britain*, who are continually buffeting one another with the scripture? To whom the same argument might be alleged, though they do all unanimously acknowledge it to be the rule.

And Thirdly, as to reason, I shall not need to say much; for whence come all the controversies, contentions, and debates in the world, but because every man thinks he follows right reason? Hence of old came the jangles between the *Stoics*, *Platonists*, *Peripatetics*, *Pythagoreans*, and *Cynics*, as of late betwixt the *Aristotelians*, *Cartesians*, and other naturalists: Can it be thence inferred, or will the *Socinians*, those great reasoners, allow us to conclude, because many, and those very wise men, have erred, by following, as they supposed, their reason, and that with what diligence, care and industry they could, to find out the truth, that therefore no man ought to make use of it at all, nor be positive in what he knows certainly to be rational? And thus far as to opinions; the same uncertainty is no less incident unto those other principles.

§. XIV. But if we come to practices, though I confess I do with my whole heart abhor and detest those wild practices which are written concerning the *Anabaptists* of *Munster*; I am bold to say, as bad, if not worse things, have been committed by those that lean to tradition, scripture, and reason: wherein also they have averred themselves to have

3. Of reason.

The debates hence arising betwixt the old and late philosophers.

Anabaptists for their wild practices, and Protestants and Papists for their wars and bloodshed, each

pretend-
ing scrip-
ture for it.

been authorized by these rules. I need but mention all the tumults, seditions, and horrible bloodshed, wherewith *Europe* hath been afflicted these divers ages; in which *Papists* against *Papists*, *Calvinists* against *Calvinists*, *Lutherans* against *Lutherans*, and *Papists* assisted by *Protestants*, against other *Protestants* assisted by *Papists*, have miserably shed one another's blood, hiring and forcing men to kill each other, who were ignorant of the quarrel, and strangers one to another: all, meanwhile, pretending reason for so doing, and pleading the lawfulness of it from scripture.

Tradition,
scripture,
and reason,
made
a cover
for perse-
cution and
murder.

For what have the *Papists* pretended for their many massacres, acted as well in *France* as elsewhere, but *tradition, scripture, and reason*? Did they not say, that *reason* persuaded them, *tradition* allowed them, and *scripture* commanded them, to persecute, destroy, and burn *heretics*, such as denied this plain scripture, *Hoc est corpus meum, This is my body*? And are not the *Protestants* assenting to this bloodshed, who assert the same thing, and encourage them, by burning and banishing, while their brethren are so treated for the same cause? Are not the islands of *Great Britain* and *Ireland*, yea, and all the Christian world, a lively example hereof, which were divers years together as a theatre of blood; where many lost their lives, and numbers of families were utterly destroyed and ruined? For all which no other cause was principally given, than the precepts of the scripture. If we then compare these actings with those of *Munster*, we shall not find great difference; for both affirmed and pretended they were called, and that it was lawful to kill, burn, and destroy the wicked. *We must kill all the wicked*, said those *Anabaptists*, *that we, that are the saints, may possess the earth*. *We must burn obstinate heretics*, say the *Papists*, *that the holy church of Rome may be purged of rotten members, and may live in peace*. *We*

must cut off seducing separatists, say the *Prelatical Protestants*, who trouble the peace of the church, and refuse the divine hierarchy, and religious ceremonies thereof. *We must kill*, say the *Calvinistic Presbyterians*, the *Profane Malignants*, who accuse the Holy Consistorial and Presbyterian government, and seek to defend the Popish and Prelatic hierarchy; as also those other sectaries that trouble the peace of our church. What difference I pray thee, impartial reader, seest thou betwixt these?

If it be said, *The Anabaptists went without*, and **Object.**
against the authority of the magistrate; so did not the other;

I might easily refute it, by alleging the mutual **Answ.**
testimonies of these sects against one another. The behaviour of the *Papists* towards *Henry* the Third and Fourth of *France*; their designs upon *James* the Sixth in the gunpowder treason; as also their principle of the *Pope's* power to depose kings for the cause of *heresy*, and to absolve their subjects from their *oath*, and give them to others, proves it against them.

Examples
of Popish
cruelties.

And as to the *Protestants*, how much their actions differ from those other above-mentioned, may be seen by the many conspiracies and tumults which they have been active in, both in *Scotland* and *England*, and which they have acted within these hundred years in divers towns and provinces of the *Netherlands*. Have they not oftentimes sought, not only from the *Popish magistrates*, but even from those that had begun to reform, or that had given them some liberty of exercising their religion, that they might only be permitted, without trouble or hindrance, to exercise their religion, promising they would not hinder or molest the *Papists* in the exercise of theirs? And yet did they not on the contrary, so soon as they had power, trouble and abuse those fellow-citizens, and turn them out of the city, and, which

Protestant
violences
and persecutions in
Scotland,
England,
and *Holland*.

is worse, even such who together with them had forsaken the Popish religion? Did they not these things in many places against the mind of the magistrates? Have they not publicly, with contumelious speeches, assaulted their magistrates, from whom they had but just before sought and obtained the free exercise of their religion? Representing them, so soon as they opposed themselves to their *hierarchy*, as if they regarded neither God nor religion? Have they not by violent hands possessed themselves of the *Popish churches*, so called, or by force, against the magistrates' mind, taken them away? Have they not turned out of their office and authority whole councils of magistrates, under pretence that they were addicted to *Popery*? Which *Popish magistrates* nevertheless they did but a little before acknowledge to be ordained by God; affirming themselves obliged to yield them obedience and subjection, not only for fear, but for conscience' sake; to whom moreover the very preachers and overseers of the reformed church had willingly sworn fidelity; and yet afterwards have they not said, that the people are bound to force a wicked prince to the observation of God's word? There are many other instances of this kind to be found in their *histories*, not to mention many worse things, which we know to have been acted in our time, and which for brevity's sake I pass by.

Lutheran
seditions
against the
reformed
teachers,
and assault
upon the
Marquis of
Branden-
burg, &c.
in Germa-
ny.

I might say much of the *Lutherans*, whose tumultuous actions against their magistrates not professing the *Lutheran profession*, are testified of by several historians worthy of credit. Among others, I shall propose only one example to the reader's consideration, which fell out at *Berlin* in the year 1615. "Where the seditious multitude of the *Lutheran* citizens, being stirred up by the daily clamours of their preachers, did not only with violence break into the houses of the reformed

teachers, overturn their libraries, and spoil their furniture; but also with reproachful words, yea, and with stones, assaulted the *Marquis of Brandenburg*, the Elector's brother, while he sought by smooth words to quiet the fury of the multitude; they killed ten of his guard, scarcely sparing himself, who at last by flight escaped out of their hands." All which sufficiently declares, that the concurrence of the magistrate doth not alter their principles, but only their method of procedure. So that for my own part, I see no difference betwixt the actings of those of *Munster*, and these others, (whereof the one pretended to be led by the *Spirit*, the other by *tradition, scripture, and reason*,) save this, that the former were rash, heady, and foolish, in their proceedings, and therefore were the sooner brought to nothing, and so into contempt and derision: but the other being more politic and wise in their generation, held it out longer, and so have authorized their wickedness more, with the seeming authority of law and reason. But both their actings being equally evil, the difference appears to me to be only like that which is between a simple silly thief, that is easily caught, and hanged without any more ado; and a company of resolute bold robbers, who being better guarded, though their offence be nothing less, yet by violence do, to shun the danger, force their masters to give them good terms.

From all which then it evidently follows, that they argue very ill, who despise and reject any principle because men pretending to be led by it do evil; in case it be not the natural and consequential tendency of that principle to lead unto those things that are evil.

Again: It doth follow from what is above asserted, that if the *Spirit* be to be rejected upon this account, all those other principles ought on the

Let none
reject the
certainty
of the un-
erring Spi-
rit of God,
because of
false pre-
tenders to
it.

same account to be rejected. And for my part, as I have never a whit the lower esteem of the blessed testimony of the holy scriptures, nor do the less respect any solid tradition, that is answerable and according to truth; neither at all despise reason, that noble and excellent faculty of the mind, because wicked men have abused the name of them, to cover their wickedness, and deceive the simple; so would I not have any reject or doubt the certainty of that unerring Spirit which God hath given his children, as that which can alone guide them into all truth, because some have falsely pretended to it.

§. XV. And because the Spirit of God is the fountain of all truth and sound reason, therefore we have well said, That *it cannot contradict either the testimony of the scripture, or right reason*: “Yet (as the proposition itself concludeth, to the last part of which I now come) it will not from thence follow, that these divine revelations are to be subjected to the examination either of the outward testimony of scripture, or of the human or natural reason of man, as to a more noble and certain rule or touchstone; for the divine revelation, and inward illumination, is that which is evident by itself, forcing the well-disposed understanding, and irresistibly moving it, to assent by its own evidence and clearness, even as the common principles of natural truths do bend the mind to a natural assent.”

He that denies this part of the proposition must needs affirm, that the Spirit of God neither can, nor ever hath manifested itself to man without the scripture, or a distinct discussion of reason; or that the efficacy of this supernatural principle, working upon the souls of men, is less evident than natural principles in their common operations; both which are false.

For, First, Through all the scriptures we may observe, that the manifestation and revelation of

God by his Spirit to the patriarchs, prophets, and apostles, was *immediate* and *objective*, as is above proved ; which they did not examine by any other principle, but their own evidence and clearness.

Secondly, To say that the Spirit of God has less evidence upon the mind of man than natural principles have, is to have too mean and too low thoughts of it. How comes *David* to invite us to *taste and see that God is good*, if this cannot be felt and tasted ? This were enough to overturn the faith and assurance of all the saints, both now and of old. How came *Paul* to be persuaded, that *nothing could separate him from the love of God*, but by that evidence and clearness which the Spirit of God gave him ? The apostle *John*, who knew well where-in the certainty of faith consisted, judged it no ways absurd, without further argument, to ascribe his knowledge and assurance, and that of all the saints, hereunto in these words, *Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit*, 1 John iv. 13. And again, chap. v. ver. 6. *It is the Spirit that beareth witness, because the Spirit is truth.*

The self-evidence of the Spirit.

Observe the reason brought by him, *Because the Spirit is truth* ; of whose certainty and infallibility I have heretofore spoken. We then trust to and confide in this Spirit, because we know, and certainly believe, that it can only lead us aright, and never mislead us ; and from this certain confidence it is that we affirm, that no revelation coming from it can ever contradict the scripture's testimony nor right reason : not as making this a more certain rule to ourselves, but as condescending to such, who not discerning the revelations of the Spirit, as they proceed purely from God, will try them by these *mediums*. Yet those that have their spiritual senses, and can savour the things of the Spirit, as it were *in prima instantia*, i. e. at the first blush, can discern them without, or before they apply them either to scripture or reason ; just as a

The Spirit contradicts not scripture nor right reason.

Natural
demon-
strations
from as-
tronomy
and geom-
etry.

good *astronomer* can calculate an eclipse infallibly, by which he can conclude (if the order of nature continue, and some strange and unnatural revolution intervene not) there will be an eclipse of the sun or moon such a day, and such an hour; yet can he not persuade an ignorant rustic of this, until he visibly see it. So also a *mathematician* can infallibly know, by the rules of art, that the three angles of a right triangle are equal to two right angles; yea, can know them more certainly than any man by measure. And some *geometrical demonstrations* are by all acknowledged to be infallible, which can be scarcely discerned or proved by the senses; yet if a *geometer* be at the pains to certify some ignorant man concerning the certainty of his art, by condescending to measure it, and make it obvious to his senses, it will not thence follow, that that measuring is so certain as the demonstration itself, or that the demonstration would be uncertain without it.

§. XVI. But to make an end, I shall add one argument to prove, that this inward, immediate, objective revelation, which we have pleaded for all along, is the only sure, certain, and unmoveable foundation of all *Christian faith*; which argument, when well weighed, I hope will have weight with all sorts of Christians, and it is this:

Immedi-
ate revela-
tion the
immovea-
ble founda-
tion of
all Chris-
tian faith.

That which all professors of *Christianity*, of what kind soever, are forced ultimately to recur unto, when pressed to the last; that for and because of which all other foundations are recommended, and accounted worthy to be believed, and without which they are granted to be of no weight at all, must needs be the only most true, certain, and unmoveable foundation of all Christian faith.

But inward, immediate, objective revelation by the Spirit, is that which all professors of *Christianity*, of what kind soever, are forced ultimately to recur unto, &c.

Therefore, &c.

The proposition is so evident, that it will not be denied; the assumption shall be proved by parts.

And First, as to the *Papists*, they place their foundation in the judgment of the *church* and *tradition*. If we press them to say, Why they believe as the *church* doth? their answer is, *Because the church is always led by the infallible Spirit*. So here the *leading of the Spirit* is the utmost foundation. Again, if we ask them, Why we ought to trust *tradition*? they answer, *Because these traditions were delivered us by the doctors and fathers of the church; which doctors and fathers, by the revelation of the Holy Ghost, commanded the church to observe them*. Here again all ends in the revelation of the Spirit.

And for the *Protestants* and *Socinians*, both which acknowledge the scriptures to be the foundation and rule of their faith; the one as subjectively influenced by the Spirit of God to use them, the other as managing them with and by their own reason; ask both, or either of them, Why they trust in the *scriptures*, and take them to be their rule? their answer is, *Because we have in them the mind of God delivered unto us by those to whom these things were inwardly, immediately, and objectively revealed by the Spirit of God; and not because this or that man wrote them, but because the Spirit of God dictated them*.

It is strange then that men should render that so uncertain and dangerous to follow, upon which alone the certain ground and foundation of their own faith is built; or that they should shut themselves out from that holy fellowship with God, which only is enjoyed in the Spirit, in which we are commanded both to walk and live.

If any reading these things find themselves moved, by the strength of these scripture-arguments, to assent and believe such revelations necessary, and yet find themselves strangers to them, which,

Papists
founda-
tion, their
church
and tradi-
tion, why?

Protest-
ants and
Socinians
make the
scriptures
their
ground
and foun-
dation,
why?

Christians
by name,
and not by
nature,
hold reve-
lation cea-
sed con-
trary to
scripture.

as I observed in the beginning, is the cause that this is so much gainsaid and contradicted, let them know, that it is not because it is ceased to become the privilege of every true Christian that they do not feel it, but rather because they are not so much Christians by nature as by name; and let such know, that the secret *light* which shines in the heart, and reproves unrighteousness, is the small beginning of the revelation of God's Spirit, which was first sent into the world to reprove it of sin, *John* xvi. 8. And as by forsaking iniquity thou comest to be acquainted with that heavenly voice in thy heart, thou shalt feel, as the old man, or the natural man, that savoureth not the things of God's kingdom, is put off, with his evil and corrupt affections and lusts; I say, thou shalt feel the new man, or the spiritual birth and babe raised, which hath its spiritual senses, and can see, feel, taste, handle, and smell the things of the Spirit; but till then the knowledge of things spiritual is but as an historical faith. But as the description of the light of the sun, or of curious colours to a blind man, who, though of the largest capacity, cannot so well understand it by the most acute and lively description, as a child can by seeing them; so neither can the natural man, of the largest capacity, by the best words, even scripture-words, so well understand the *mysteries of God's kingdom*, as the least and weakest child who tasteth them, by having them revealed *inwardly* and *objectively* by the Spirit.

Who
wants his
sight sees
not the
light.

Wait then for this in the small revelation of that pure light which first reveals things more known; and as thou becomest fitted for it, thou shalt receive more and more, and by a living experience easily refute their ignorance, who ask, How dost thou know that thou art actuated by the Spirit of God? Which will appear to thee a question no less ridiculous, than to ask one whose

eyes are open, How he knows the sun shines at noon-day? And though this be the surest and certainest way to answer all objections; yet by what is above written it may appear, that the mouths of all such opposers as deny this doctrine may be shut, by unquestionable and unanswerable reasons.

PROPOSITION III.

Concerning the Scriptures.

From these revelations of the Spirit of God to the saints, have proceeded the Scriptures of Truth, which contain,

- I. A faithful historical account of the actings of God's people in divers ages; with many singular and remarkable providences attending them.
- II. A prophetic account of several things, whereof some are already past, and some yet to come.
- III. A full and ample account of all the chief principles of the doctrine of *Christ*, held forth in divers precious declarations, exhortations, and sentences, which, by the moving of God's Spirit, were at several times, and upon sundry occasions, spoken and written unto some churches and their pastors.

Nevertheless, because they are only a declaration of the fountain, and not the fountain itself, therefore they are not to be esteemed the principal ground of all truth and knowledge, nor yet the adequate primary rule of faith and manners. Yet because they give a true and faithful testimony of the first foundation, they are and may be esteemed a secondary rule, subordinate to the spirit, from which they have all their excellency and certainty: for as by the inward testimony of the Spirit we do alone truly know them, so they testify, That the Spirit is that Guide by

John xvi.
13. Rom.
viii. 14.

which the saints are led into all Truth; therefore, according to the scriptures, the *Spirit* is the first and principal leader. Seeing then that we do therefore receive and believe the scriptures because they proceeded from the Spirit, for the very same reason is the Spirit more originally and principally the rule, according to the received maxim in the schools, *Propter quod unumquodque est tale, illud ipsum est magis tale*: That for which a thing is such, that thing itself is more such.

The holy scriptures the most excellent writings in the world.

§. I. The former part of this proposition, though it needs no apology for itself, yet it is a good apology for us, and will help to sweep away that, among many other calumnies, wherewith we are often loaded, as if we were vilifiers and deniers of the scriptures; for in that which we affirm of them, it doth appear at what high rate we value them, accounting them, without all deceit or equivocation, the most excellent writings in the world; to which not only no other writings are to be preferred, but even in divers respects not comparable thereto. For as we freely acknowledge that their authority doth not depend upon the approbation or canons of any church or assembly; so neither can we subject them to the fallen, corrupt, and defiled reason of man: and therein as we do freely agree with the *Protestants* against the error of the *Romanists*, so on the other hand, we cannot go the length of such *Protestants* as make their authority to depend upon any virtue or power that is in the writings themselves; but we desire to ascribe all to that Spirit from which they proceeded.

We confess indeed there wants not a majesty in the style, a coherence in the parts, a good scope in the whole; but seeing these things are not discerned by the natural, but only by the spiritual man, it is the Spirit of God that must give us that belief

of the scriptures which may satisfy our consciences; therefore some of the chief among *Protestants*, both in their particular writings and public confessions, are forced to acknowledge this.

Hence *Calvin*, though he saith he is able to prove that if there be a God in heaven, these writings have proceeded from him, yet he concludes another knowledge to be necessary. *Instit. lib. 1. cap. 7. sect. 4.*

Calvin's testimony that the Scripture certainly is from the Spirit.

"But if (saith he) we respect the consciences, "that they be not daily molested with doubts, and "hesitate not at every scruple, it is requisite that "this persuasion which we speak of be taken higher than human reason, judgment, or conjecture; "to wit, from the secret testimony of the Spirit." And again, "To those who ask, that *we prove unto them, by reason, that Moses and the prophets were inspired of God to speak*, I answer, That the testimony of the Holy Spirit is more excellent than "all reason." And again, "Let this remain a firm "truth, that he only whom the Holy Spirit hath "persuaded, can repose himself on the scripture "with a true certainty." And lastly, "This then "is a judgment which cannot be begotten but by "an heavenly revelation, &c."

The same is also affirmed in the first public confession of the *French* churches, published in the year 1559. *Art. 4.* "We know these books to be "canonical, and the most certain rule of our faith, "not so much by the common accord and consent "of the church, as by the testimony and inward "persuasion of the Holy Spirit."

The confession of the French churches.

Thus also in the 5th article of the confession of faith, of the churches of *Holland*, confirmed by the Synod of *Dort*. "We receive these books only "for holy and canonical,—not so much because "the church receives and approves them, as because the Spirit of God doth witness in our hearts "that they are of God."

Churches of Holland assert the same.

Westminster
con-
fession the
same.

And lastly, The *divines*, so called, at *Westminster*, who began to be afraid of, and guard against, the testimony of the Spirit, because they perceived a dispensation beyond that which they were under beginning to dawn, and to eclipse them; yet could they not get by this, though they have laid it down neither so clearly, distinctly, nor honestly as they that went before. It is in these words, Chap. I. Sect. 5. "Nevertheless our full persuasion and assurance of the infallible truth thereof, is from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts."

By all which it appeareth how necessary it is to seek the certainty of the scriptures from the Spirit, and no where else. The infinite janglings and endless contests of those that seek their authority elsewhere, do witness to the truth hereof.

Apocrypha.

Conc.
Laod. Can.
58. in Cod.
Ec. 163.
Conc.
Laod. held
in the year
364. excluded
from
the canon
Eccl. the
Wisdom of
Solomon,
Judith, Tobias,
the
Macca-
bees,
which the
council of
Carthage,
held in the
year 399,
received.

For the ancients themselves, even of the first centuries, were not agreed among themselves concerning them; while some of them rejected books which we approve, and others of them approved those which some of us reject. It is not unknown to such as are in the least acquainted with antiquity, what great contests are concerning the second epistle of *Peter*, that of *James*, the second and third of *John*, and the *Revelations*, which many, even very ancient, deny to have been written by the beloved disciple and brother of *James*, but by another of that name. What should then become of Christians, if they had not received that Spirit, and those spiritual senses, by which they know how to discern the true from the false? It is the privilege of Christ's sheep indeed that they hear his voice, and refuse that of a stranger; which privilege being taken away, we are left a prey to all manner of wolves.

§. II. Though then we do acknowledge the scriptures to be very heavenly and divine writings, the use of them to be very comfortable and necessary to the church of Christ, and that we also admire and give praise to the Lord, for his wonderful providence in preserving these writings so pure and uncorrupted as we have them, through so long a night of apostacy, to be a testimony of his truth against the wickedness and abominations even of those whom he made instrumental in preserving them, so that they have kept them to be a witness against themselves; yet we may not call them the principal fountain of all truth and knowledge, nor yet the first adequate rule of faith and manners; because the principal fountain of truth must be the Truth itself; *i. e.* that whose certainty and authority depends not upon another. When we doubt of the streams of any river or flood, we recur to the fountain itself; and having found it, there we desist, we can go no farther, because there it springs out of the bowels of the earth, which are inscrutable. Even so the writings and sayings of all men we must bring to the Word of God, I mean the Eternal Word, and if they agree hereunto, we stand there. For this Word always proceedeth, and doth eternally proceed from God, in and by which the unsearchable wisdom of God, and unsearchable counsel and will conceived in the heart of God, is revealed unto us. That then the scripture is not the principal ground of faith and knowledge, as it appears by what is above spoken, so it is proved in the latter part of the proposition; which being reduced to an argument, runs thus:

The Scriptures are not the principal ground of truth.

That whereof the certainty and authority depends upon another, and which is received as truth because of its proceeding from another, is not to be accounted the principal ground and origin of all truth and knowledge:

But the scriptures' authority and certainty depend upon the Spirit by which they were dictated; and the reason why they were received as truth is, because they proceeded from the Spirit:

Therefore they are not the principal ground of truth.

To confirm this argument, I added the school maxim, *Propter quod unumquodque est tale, illud ipsum magis est tale.* Which maxim, though I confess it doth not hold universally in all things, yet in this it doth and will very well hold, as by applying it, as we have above intimated, will appear.

Neither
are they
the primary
rule of
faith and
manners.

The same argument will hold as to the other branch of the proposition, *That it is not the primary adequate rule of faith and manners*; thus,

That which is not the rule of my faith in believing the scriptures themselves, is not the primary adequate rule of faith and manners:

But the scripture is not, nor can it be, the rule of that faith by which I believe them, &c.

Therefore, &c.

That the
Spirit is
the rule.

But as to this part we shall produce divers arguments hereafter. As to what is affirmed, that the *Spirit*, and *not the scriptures*, is the rule, it is largely handled in the former proposition; the sum whereof I shall subsume in one argument, thus,

If by the Spirit we can only come to the true knowledge of God; if by the Spirit we are to be led into all truth, and so be taught of all things; then the Spirit, and not the scriptures, is the foundation and ground of all truth and knowledge, and the primary rule of faith and manners:

But the first is true, therefore also the last.

Next, the very nature of the gospel itself declareth that the scriptures cannot be the *only* and *chief rule* of *Christians*, else there should be no difference betwixt the *law* and the *gospel*; as from the nature of the new covenant, by divers scrip-

tures described in the former proposition, is proved.

But besides these which are before mentioned, herein doth the *law* and the *gospel* differ, in that the *law*, being outwardly written, brings under *condemnation*, but hath *not life* in it to *save*; whereas the *gospel*, as it declares and makes manifest the evil, so, being an inward powerful thing, it gives power also to obey, and deliver from the evil. Hence it is called *Εὐαγγέλιον*, which is *glad tidings*. The *law* or *letter*, which is without us, *kills*; but the *gospel*, which is the *inward spiritual law*, gives *life*; for it consists not so much in words as in virtue. Wherefore such as come to know it, and be acquainted with it, come to feel greater power over their iniquities than all outward laws or rules can give them. Hence the apostle concludes, *Rom. vi. 14. Sin shall not have dominion over you: for ye are not under the law, but under grace.* This grace then that is *inward*, and not an *outward law*, is to be the rule of Christians. Hereunto the apostle commends the elders of the church, saying, *Acts xx. 32. And now, Brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.* He doth not commend them here to outward laws or writings, but to the *word of grace*, which is inward; even the *spiritual law*, which makes free, as he elsewhere affirms, *Rom. viii. 2. The law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death.* This spiritual law is that which the apostle declares he preached and directed people unto, which was not outward, as by *Rom. x. 8.* is manifest; where distinguishing it from the law, he saith, *The word is nigh thee, in thy heart, and in thy mouth; and this is the word of faith which we preach.* From what is above said I argue thus:

Wherein
the law &
gospel dif-
fer.

The principal rule of *Christians* under the gospel is not an outward letter, nor law outwardly written and delivered, but an inward spiritual law, *engraven in the heart, the law of the Spirit of life, the word that is nigh in the heart and in the mouth.*

But the letter of the scripture is outward, of itself a dead thing, a mere declaration of good things, but not the things themselves:

Therefore it is not, nor can be, the chief or principal rule of Christians.

The scrip-
ture not
the rule.

§. III. Thirdly, That which is given to *Christians* for a rule and guide, must needs be so full, that it may clearly and distinctly guide and order them in all things and occurrences that may fall out.

But in that there are numberless things, with regard to their circumstances, which particular Christians may be concerned in, for which there can be no particular rule had in the scriptures;

Therefore the scriptures cannot be a rule to them.

I shall give an instance in two or three particulars to prove this proposition. It is not to be doubted but some men are particularly called to some particular services; their being not found in which, though the act be no general positive duty, yet in so far as it may be required of them, is a great sin to omit; forasmuch as God is zealous of his glory, and every act of disobedience to his will manifested, is enough not only to hinder one greatly from that comfort and inward peace which otherwise he might have, but also bringeth condemnation.

As for instance, Some are called to the ministry of the word: *Paul* saith, *There was a necessity upon him to preach the gospel; wo unto me, if I preach not.*

If it be necessary that there be now ministers of the church, as well as then, then there is the same necessity upon some, more than upon others, to occupy this place; which necessity, as it may be in-

cumbent upon particular persons, the scripture neither doth nor can declare.

If it be said, *That the qualifications of a minister are found in the scripture, and by applying these qualifications to myself, I may know whether I be fit for such a place or not;* Object.

I answer, The qualifications of a *bishop, or minister*, as they are mentioned both in the epistle to *Timothy* and *Titus*, are such as may be found in a private Christian; yea, which ought in some measure to be in every true Christian: so that this giveth a man no certainty. Every capacity to an office giveth me not a sufficient call to it. Answ.

Next again, By what rule shall I judge if I be so qualified? How do I know that I am *sober, meek, holy, harmless*? Is it not the testimony of the Spirit in my *conscience* that must assure me hereof? And suppose that I was qualified and called, yet what scripture-rule shall inform me, Whether it be my duty to preach in this or that place, in *France* or *England, Holland* or *Germany*? Whether I shall take up my time in confirming the faithful, reclaiming heretics, or converting infidels, as also in writing epistles to this or that church?

The general rules of the scripture, viz. *To be diligent in my duty, to do all to the glory of God, and for the good of his church*, can give me no light in this thing. Seeing two different things may both have a respect to that way, yet may I commit a great error and offence in doing the one, when I am called to the other. If *Paul*, when his face was turned by the Lord toward *Jerusalem*, had gone back to *Achaia* or *Macedonia*, he might have supposed he could have done God more acceptable service, in preaching and confirming the churches, than in being shut up in prison in *Judea*; but would God have been pleased herewith? Nay certainly. *Obedience is better than sacrifice*; and it is not our doing that which is good simply that pleaseth God, but that

That which is good for one to do, may be sinful to another.

good which he willeth us to do. Every member hath its particular place in the body, as the apostle showeth, 1 Cor. xii. If then, I being the foot, should offer to exercise the office of the hand; or being the hand, that of the tongue; my service would be troublesome, and not acceptable; and instead of helping the body, I should make a *schism* in it. So that that which is good for another to do, may be sinful to me; for as masters will have their servants to obey them, according to their good pleasure, and not only in blindly doing that which may seem to them to tend to their master's profit, whereby it may chance (the master having business both in the field and in the house) that the servant that knows not his master's will may go to the field, when it is the mind of the master he should stay and do the business of the house, would not this servant then deserve a reproof, for not answering his master's mind? And what master is so sottish and careless, as, having many servants, to leave them in such disorder as not to assign each his particular station, and not only the general terms of doing that which is profitable? which would leave them in various doubts, and no doubt end in confusion.

Diversities of gifts.

Shall we then dare to ascribe unto Christ, in the ordering of his church and servants, that which in man might justly be accounted disorder and confusion? The apostle showeth this distinction well, Rom. xii. 6, 7, 8. *Having then gifts differing according to the grace that is given to us; whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation.* Now what scripture-rule showeth me that I ought to exhort, rather than prophesy? or to minister, rather than teach? Surely none at all. Many more difficulties of this kind occur in the life of a Christian.

Moreover, that which of all things is most need

ful for him to know, to wit, whether he really be in the faith, and an heir of salvation, or not, the scripture can give him no certainty in, neither can it be a rule to him. That this knowledge is exceedingly desirable and comfortable all do unanimously acknowledge; besides that it is especially commanded, *2 Cor. xiii. 5. Examine yourselves, whether ye be in the faith, prove yourselves; know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?* And *2. Pet. i. 10. Wherefore the rather, brethren, give all diligence to make your calling and election sure.* Now I say, What scripture-rule can assure me that I have true faith? That my calling and election is sure?

Of faith and salvation can the scriptures assure thee?

If it be said, *By comparing the scripture-marks of true faith with mine:*

I demand, Wherewith shall I make this observation? What shall ascertain me that I am not mistaken? It cannot be the scripture: that is the matter under debate.

If it be said, *My own heart:*

How unfit a judge is it in its own case? And how like to be partial, especially if it be yet unrenewed? Doth not the scripture say, that *it is deceitful above all things?* I find the promises, I find the threatenings, in the scripture; but who telleth me that the one belongs to me more than the other? The scripture gives me a mere declaration of these things, but makes no application; so that the assumption must be of my own making, thus; as for example: I find this proposition in scripture;

The heart of man deceitful.

He that believes, shall be saved: thence I draw the assumption.

But I, *Robert, believe;*

Therefore, *I shall be saved.*

The *minor* is of my own making, not expressed in the scripture; and so a human conclusion, not a divine position; so that my faith and assurance

here is not built upon a scripture proposition, but upon an human principle; which, unless I be sure of elsewhere, the scripture gives me no certainty in the matter.

Again, If I should pursue the argument further, and seek a new *medium* out of the scripture, the same difficulty would occur: thus,

He that hath the true and certain marks of true faith, hath true faith:

But I have those marks:

Therefore I have true faith.

For the assumption is still here of my own making, and is not found in the scriptures; and by consequence the conclusion can be no better, since it still followeth the weaker proposition. This is indeed so pungent, that the best of *Protestants*, who plead for this assurance, ascribe it to the inward testimony of the Spirit; as *Calvin*, in that large citation, cited in the former proposition. So that, not to seek farther into the writings of the primitive *Protestants*, which are full of such expressions, even the *Westminster* confession of faith affirmeth, *Chap. 18. Sect. 12.* "This certainty is not a bare conjecture and probable persuasion, grounded upon fallible hope, but an infallible assurance of faith, founded upon the divine truth of the promise of salvation; the inward evidences of these graces, unto which these promises are made; the testimony of the Spirit of adoption, witnessing to our spirits that we are the children of God; which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption."

Moreover, the scripture itself, wherein we are so earnestly pressed to seek after this assurance, doth not at all affirm itself a rule sufficient to give it, but wholly ascribeth it to the Spirit, as *Rom. viii. 16.* *The Spirit itself beareth witness with our spirit, that we are the children of God.* 1 John iv. 13. *Hereby know we that we dwell in him, and he*

The inward testimony of the Spirit the seal of scripture-promises.

in us, because he hath given us of his Spirit ; and chap. v. 6. And it is the Spirit that beareth witness, because the Spirit is truth.

§. IV. Lastly, That cannot be the only, principal, nor chief rule, which doth not universally reach every individual that needeth it to produce the necessary effect; and from the use of which, either by some innocent and sinless defect, or natural yet harmless and blameless imperfection, many who are within the compass of the visible church, and may, without absurdity, yea, with great probability, be accounted of the elect, are necessarily excluded, and that either wholly, or at least from the immediate use thereof. But it so falls out frequently concerning the scriptures, in the case of deaf people, children, and idiots, who can by no means have the benefit of the scriptures. Shall we then affirm, that they are without any rule to Godward, or that they are all damned? As such an opinion is in itself very absurd, and inconsistent both with the justice and mercy of God, so I know no sound reason can be alleged for it. Now if we may suppose any such to be under the *new covenant dispensation*, as I know none will deny but that we may suppose it without any absurdity, we cannot suppose them without some rule and means of knowledge; seeing it is expressly affirmed, *They shall all be taught of God*, John vi. 45. *And they shall all know me from the least to the greatest*, Heb. viii. 11. But secondly, Though we were rid of this difficulty, how many illiterate and yet good men are there in the church of God, who cannot read a letter in their own mother tongue? Which imperfection, though it be inconvenient, I cannot tell whether we may safely affirm it to be sinful. These can have no immediate knowledge of the rule of their faith; so their faith must needs depend upon the credit of other men's reading or relating it unto them; where either the altering, adding, or omit-

That the scriptures are not the chief rule.

1. Deaf people, children, and idiots instanced.

2. Papists
conceal
the second
command-
ment from
the people.

3. The un-
certainty
of the in-
terpreters
of the
scripture,
and their
adultera-
ting it.

ting of a little word may be a foundation in the poor hearer of a very dangerous mistake, whereby he may either continue in some iniquity ignorantly, or believe a lie confidently. As for example, The *Papists* in all their catechisms, and public exercises of examinations towards the people, have boldly cut away the second command, because it seems so expressly to strike against their adoration and use of images; whereas many of these people, in whom by this omission this false opinion is fostered, are under a simple impossibility, or at least a very great difficulty, to be outwardly informed of this abuse. But further; suppose all could read the scriptures in their own language; where is there one of a thousand that hath that thorough knowledge of the original languages in which they are written, so as in that respect immediately to receive the benefit of them? Must not all these here depend upon the honesty and faithfulness of the interpreters? Which how uncertain it is for a man to build his faith upon, the many corrections, amendments, and various essays, which even among *Protestants* have been used, (whereof the latter have constantly blamed and corrected the former, as guilty of defects and errors,) doth sufficiently declare. And that even the last translators in the vulgar languages need to be corrected (as I could prove at large, were it proper in this place) learned men do confess.

Hieron.
Epist. 28.
ad Lucin.
p. 247.

But last of all, there is no less difficulty occurs even to those skilled in the original languages, who cannot so immediately receive the mind of the authors in these writings, as that their faith doth not at least obliquely depend upon the honesty and credit of the transcribers, since the original copies are granted by all not to be now extant. Of which transcribers *Jerom* in his time complained, saying, *That they wrote not what they found, but what they understood.* And *Epiphanius* saith, *That*

in the good and correct copies of Lukè it was written, that Christ wept, and that Irenæus doth cite it ; but that the Catholics blotted it out, fearing lest heretics should have abused it. Other fathers also declare, *that whole verses were taken out of Mark, because of the Manichees.*

Epiph. in
Anachor,
tom. oper.

But further, the various readings of the *Hebrew character* by reason of the *points*, which some plead for, as coeval with the first writings, which others, with no less probability, allege to be a later invention ; the disagreement of divers citations of Christ and the apostles with those passages in the Old Testament they appeal to ; the great controversy among the fathers, whereof some highly approve the *Greek Septuagint*, decrying and rendering very doubtful the *Hebrew copy*, as in many places vitiated, and altered by the *Jews* ; other some, and particularly *Jerom*, exalting the certainty of the *Hebrew*, and rejecting, yea even deriding, the history of the *Septuagint*, which the primitive church chiefly made use of ; and some fathers that lived centuries before him, affirmed to be a most certain thing ; and the many various readings in divers copies of the *Greek*, and the great altercations among the fathers of the first three centuries, who had greater opportunity to be better informed than we can now lay claim to, concerning the books to be admitted or rejected, as is above observed ; I say, all these and much more which might be alleged, puts the minds even of the learned into infinite doubts, scruples, and inextricable difficulties : whence we may very safely conclude, that Jesus Christ, who promised to be *always* with his children, to lead them into *all truth*, to guard them against the devices of the enemy, and to establish their faith upon an *unmoveable rock*, left them not to be principally ruled by that, which was subject in itself to many uncertainties : and therefore he gave them his *Spirit*, as their princi-

The various
readings of the
Hebrew
character,
&c.

pal guide, which neither moths nor time can wear out, nor transcribers nor translators corrupt; which none are so young, none so illiterate, none in so remote a place but they may come to be reached, and rightly informed by it.

Wrong translations of scripture discerned in the Spirit by the unlearned in letters.

Through and by the clearness which that Spirit gives us it is that we are only best rid of those difficulties that occur to us concerning the scriptures. The real and undoubted experience whereof I myself have been a witness of, with great admiration of the love of God to his children in these latter days: for I have known some of my friends, who profess the same faith with me, faithful servants of the Most High God, and full of divine knowledge of his truth, as it was immediately and inwardly revealed to them by the Spirit, from a true and living experience, who not only were ignorant of the *Greek* and *Hebrew*, but even some of them could not read their own vulgar language, who, being pressed by their adversaries with some citations out of the *English* translation, and finding them to disagree with the manifestation of truth in their own hearts, have boldly affirmed the Spirit of God never said so, and that it was certainly wrong; for they did not believe that any of the holy prophets or apostles had ever written so; which when I on this account seriously examined, I really found to be errors and corruptions of the translators; who (as in most translations) do not so much give us the genuine signification of the words, as strain them to express that which comes nearest to that opinion and notion they have of truth. And this seemed to me to suit very well with that saying of *Augustine*, *Epist.* 19. *ad Hier.* Tom. ii. fol. 14. after he has said, "That he gives only that honour to those books which are called *canonical*, as to believe that the authors thereof did in writing not err," he adds, "And if I shall meet with any thing in these wri-

things that seemeth repugnant to truth, I shall not doubt to say, that either the volume is faulty or erroneous; that the expounder hath not reached what was said; or that I have in no wise understood it." So that he supposes that in the transcription and translation there may be errors.

§. V. If it be then asked me, *Whether I think hereby to render the scriptures altogether uncertain, or useless ;* Object.

I answer; Not at all. The proposition itself declares how much I esteem them; and provided that to the Spirit from which they came be but granted that place the scriptures themselves give it, I do freely concede to the scriptures the second place, even whatsoever they say of themselves; which the apostle *Paul* chiefly mentions in two places, *Rom. xv. 4. Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope.* *2 Tim. iii. 15, 16, 17. The holy scriptures are able to make wise unto salvation, through faith which is in Jesus Christ. All scripture given by inspiration of God, is profitable for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work.* Answ.

For though God doth principally and chiefly lead us by his Spirit, yet he sometimes conveys his comfort and consolation to us through his children, whom he raises up and inspires to speak or write a word in season, whereby the saints are made instruments in the hand of the Lord to strengthen and encourage one another, which doth also tend to perfect and make them wise unto salvation; and such as are led by the Spirit cannot neglect, but do naturally love, and are wonderfully cherished by, that which proceedeth from the same Spirit in another; beacuse such mutual emanations of the heavenly life tend to quicken the mind,

The saints
mutual
comfort is
the same
Spirit in
all

when at any time it is overtaken with heaviness. *Peter* himself declares this to have been the end of his writing, 2. *Pet.* i. 12, 13. *Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth ; yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance.*

God is teacher of his people himself; and there is nothing more express, than that such as are under the new covenant, *need no man to teach them* : yet it was a fruit of Christ's ascension to send teachers and pastors for perfecting of the saints. So that the same work is ascribed to the scriptures as to teachers; the one to make the man of God perfect, the other for the perfection of the saints.

As then teachers are not to go before the teaching of God himself under the new covenant, but to follow after it; neither are they to rob us of that great privilege which Christ hath purchased unto us by his blood; so neither is the scripture to go before the teaching of the Spirit, or to rob us of it.

Ans. 2. Secondly, God hath seen meet that herein we should, as in a looking-glass, see the conditions and experiences of the saints of old; that finding our experience answer to theirs, we might thereby be the more confirmed and comforted, and our hope of obtaining the same end strengthened; that observing the providences attending them, seeing the snares they were liable to, and beholding their deliverances, we may thereby be made wise unto salvation, and seasonably reprov'd and instructed in righteousness.

The scriptures a looking glass.

The scriptures' work and service.

This is the great work of the scriptures, and their service to us, that we may witness them fulfilled in us, and so discern the stamp of God's Spirit and ways upon them, by the inward acquaintance

we have with the same Spirit and work in our hearts. The prophecies of the scriptures are also very comfortable and profitable unto us, as the same Spirit enlightens us to observe them fulfilled, and to be fulfilled; for in all this it is to be observed, that it is only the Spiritual man that can make a right use of them: they are able to make the man of God perfect, (so it is not the natural man,) and whatsoever was written aforetime, was written for *our comfort*, [*our*] that are the believers, [*our*] that are the saints; concerning such the apostle *Peter* plainly declares, that the *unstable and unlearned wrest them to their own destruction*: these were they that were unlearned in the divine and heavenly learning of the Spirit, not in human and school literature; in which we may safely presume that *Peter* himself, being a fisherman, had no skill; for it may with great probability, yea certainty, be affirmed, that he had no knowledge of *Aristotle's* logic, which both *Papists* and *Protestants* now,* Logic.
• 1675 degenerating from the simplicity of truth, make the handmaid of divinity, as they call it, and a necessary introduction to their carnal, natural, and human ministry. By the infinite obscure labours of which kind of men, intermixing their heathenish stuff, the scripture is rendered at this day of so little service to the simple people; whereof if *Jerome* complained in his time, now twelve hundred years ago, *Hierom. Epist. 134. ad Cypr. Tom. 3.* saying, *It is wont to befall the most part of learned men, that it is harder to understand their expositions, than the things which they go about to expound*; what may we say then, considering those great heaps of commentaries since, in ages yet far more corrupted?

§. VI. In this respect above-mentioned then, we have shown what service and use the holy scriptures, as managed in and by the Spirit, are of to

The scriptures
are a secondary
rule

the church of God; wherefore we do account them a secondary rule. Moreover, because they are commonly acknowledged by all to have been written by the dictates of the Holy Spirit, and that the errors which may be supposed by the injury of times to have slipped in, are not such but that there is a sufficient clear testimony left to all the essentials of the Christian faith; we do look upon them as the only fit outward judge of controversies among Christians; and that whatsoever doctrine is contrary unto their testimony, may therefore justly be rejected as false. And for our parts, we are very willing that all our doctrines and practices be tried by them; which we never refused, nor ever shall, in all controversies with our adversaries, as the judge and test. We shall also be very willing to admit it as a positive certain maxim, *That whatsoever any do, pretending to the Spirit, which is contrary to the Scriptures, be accounted and reckoned a delusion of the devil.* For as we never lay claim to the Spirit's leadings, that we may cover ourselves in any thing that is evil; so we know, that as every evil contradicts the scriptures, so it doth also the Spirit in the first place, from which the scriptures came, and whose motions can never contradict one another, though they may appear sometimes to be contradictory to the blind eye of the natural man, as *Paul* and *James* seem to contradict one another.

Thus far we have shown both what we believe, and what we believe not, concerning the holy scriptures, hoping we have given them their due place. But since they that will needs have them to be the only, certain, and principal rule, want not some show of arguments, even from the scripture itself, (though it no where calls itself so,) by which they labour to prove their doctrine; I shall briefly lay them down by way of objections, and answer them, before I make an end of this matter.

§. VII. Their first objection is usually drawn Obj. 1 from *Isaiah* viii. 20. *To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.* Now this *law*, *testimony*, and *word*, they plead to be the scriptures.

To which I answer, That that is to beg the Answ. thing in question, and remains yet unproved. Nor do I know for what reason we may not safely affirm this *law* and *word* to be *inward*: but suppose it was *outward*, it proves not the case at all for them, neither makes it against us: for it may be confessed, without any prejudice to our cause, that the outward law was more particularly to the *Jews* a rule, and more principally than to us; seeing their law was outward and literal, but ours, under the new covenant, (as hath been already said,) is expressly affirmed to be *inward* and *spiritual*; so that this scripture is so far from making against us, that it makes for us. For if the *Jews* were directed to try all things by their law, which was without them, written in tables of stone; then if we will have this advice of the prophet to reach us, we must make it hold parallel to that dispensation of the gospel which we are under: so that we are to try all things, in the first place, by that *word of faith* which is preached unto us, which the apostle saith is *in the heart*; and by that law which God hath given us, which the apostle saith also expressly *is written and placed in the mind*.

To try all things, by what?

Lastly, If we look to this place according to the *Greek* interpretation of the *Septuagint*, our adversaries shall have nothing from thence to carp; yea, it will favour us much; for there it is said, that *the law is given us for an help*; which very well agrees with what is above asserted.

Their second objection is from *John* v. 39. *Search* Obj. 2. *the scriptures, &c.*

Here, say they, we are commanded by Christ himself, to search the scriptures.

- Ans. 1. I answer, First, That the scriptures ought to be searched, we do not at all deny; but are very willing to be tried by them, as hath been above declared: but the question is, *Whether they be the only and principal rule?* Which this is so far from proving, that it proveth the contrary; for Christ checks them here for too high an esteem of the scriptures, and neglecting of him that was to be preferred before them, and to whom they bore witness, as the following words declare; *for in them ye think ye have eternal life, and they are they which testify of me: and ye will not come unto me, that ye might have life.* This shows, that while they thought they had eternal life in the scriptures, they neglected to come unto Christ to have life, of which the scriptures bore witness. This answers well to our purpose, since our adversaries now do also exalt the scriptures, and think to have life in them; which is no more than to look upon them as the only principal rule and way to life, and yet refuse to come unto the Spirit of which they testify, even the inward spiritual law, which could give them life: so that the cause of this people's ignorance and unbelief was not their want of respect to the scriptures, which though they knew, and had an high esteem of, yet Christ testifies in the former verses, that they had neither *seen the Father, nor heard his voice at any time; neither had his word abiding in them;* which had they then had, then they had believed
- Ans. 2. in the Son. Moreover, that place may be taken in the indicative mood, *Ye search the scriptures;* which interpretation the *Greek* word will bear, and so *Pasor* translateth it: which, by the reproof following, seemeth also to be the more genuine interpretation, as *Cyrillus* long ago hath observed.

Search the
scriptures,
&c

§. VIII. Their third objection is from these Obj. 3. words, *Acts. xvii. 11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.*

Here, say they, the Bereans are commended for searching the scriptures, and making them the rule.

I answer, That the scriptures either are the Ans. 1. principal or only rule, will not at all follow from this; neither will their searching the scriptures, or being commended for it, infer any such thing: for we recommend and approve the use of them in that respect as much as any; yet will it not follow, that we affirm them to be the principal and only rule.

Secondly, It is to be observed that these were Ans. 2. the *Jews of Berea*, to whom these scriptures, which were the law and the prophets, were more particularly a rule; and the thing under examination was, whether the birth, life, works, and sufferings of Christ, did answer to the prophecies that went before of him; so that it was most proper for them, being *Jews*, to examine the apostle's doctrine by the scriptures; seeing he pleaded it to be a fulfilling of them. It is said nevertheless, in the first place, That *they received the word with cheerfulness*; and in the second place, *They searched the scriptures*: not that they searched the scriptures, and then received the word; for then could they not have prevailed to convert them, had they not first minded the *word abiding in them*, which opened their understandings; no more than the *Scribes and Pharisees*, who (as in the former objection we observed) searched the scriptures, and exalted them, and yet remained in their unbelief, because they had not the *word abiding in them*.

The Bereans searching the scriptures, makes them not the only rule to try doctrines.

But lastly, If this commendation of the *Jewish* Ans. 3. *Bereans* might infer that the scriptures were the only and principal rule to try the apostle's doctrine

The Athenians in-
stanced.

by, what should have become of the *Gentiles*? How should they ever have come to have received the faith of Christ, who neither knew the scriptures, nor believed them? We see in the end of the same chapter, how the apostle, preaching to the *Athenians*, took another method, and directed them to somewhat of *God within* themselves, that they might *feel after him*. He did not go about to proselyte them to the *Jewish religion*, and to the belief of the *law* and the *prophets*, and from thence to prove the coming of Christ; nay, he took a nearer way. Now certainly the principal and only rule is not different; one to the *Jews*, and another to the *Gentiles*; but is *universal*, reaching both: though secondary and subordinate rules and means may be various, and diversely suited, according as the people they are used to are stated and circumstantiated: even so we see that the apostle to the *Athenians* used a testimony of one of their own poets, which he judged would have credit with them; and no doubt such testimonies, whose authors they esteemed, had more weight with them than all the sayings of *Moses* and the *prophets*, whom they neither knew nor would have cared for. Now because the apostle used the testimony of a poet to the *Athenians*, will it therefore follow he made that the principal or only rule to try his doctrine by? So neither will it follow, that though he made use of the scriptures to the *Jews*, as being a principle already believed by them, to try his doctrine, that from thence the scriptures may be accounted the principal or only rule.

§. IX. The last, and that which at first view seems to be the greatest objection, is this:

Obj. 4. *If the scripture be not the adequate, principal, and only rule, then it would follow that the scripture is not complete, nor the canon filled; that if men be now immediately led and ruled by the Spirit, they may add new*

scriptures of equal authority with the old ; whereas every one that adds is cursed : yea, what assurance have we, but at this rate every one may bring in a new gospel according to his fancy ?

The dangerous consequences insinuated in this objection were fully answered in the latter part of the last proposition, in what was said a little before, offering freely to disclaim all pretended revelations contrary to the scriptures. Answ.

But if it be urged, *That it is not enough to deny these consequences, if they naturally follow from your doctrine of immediate revelation, and denying the scripture to be the only rule ;* Obj. 1.

I answer, We have proved both these doctrines to be true and necessary, according to the scriptures themselves ; and therefore to fasten evil consequences upon them, which we make appear do not follow, is not to accuse us, but Christ and his apostles, who preached them. Ans. 1.

But secondly, we have shut the door upon all such doctrine in this very position ; affirming, *That the scriptures give a full and ample testimony to all the principal doctrines of the Christian faith.* For we do firmly believe that there is no other gospel or doctrine to be preached, but that which was delivered by the apostles ; and do freely subscribe to that saying, *Let him that preacheth any other gospel, than that which hath been already preached by the apostles, and according to the scriptures, be accursed.* Ans. 2.

So we distinguish betwixt a revelation of a *new gospel*, and *new doctrines*, and a *new revelation* of the *good old gospel* and *doctrines* ; the last we plead for, but the first we utterly deny. For we firmly believe, *That no other foundation can any man lay, than that which is laid already.* But that this revelation is necessary we have already proved ; and this distinction doth sufficiently guard us against the hazard insinuated in the objection. Gal. i. 8.

A new revelation is not a new gospel.

Books canonical.

As to the scriptures being a *filled canon*, I see no necessity of believing it. And if these men, that believe the scriptures to be the only rule, will be consistent with their own doctrine, they must needs be of my judgment; seeing it is simply impossible to prove the canon by the scriptures. For it cannot be found in any book of the scriptures, that these books, and just these, and no other, are canonical, as all are forced to acknowledge; how can they then evite this argument?

That which cannot be proved by scripture is no necessary article of faith.

But the canon of the scripture, to wit, that there are so many books precisely, neither more nor less, cannot be proved by scripture:

Therefore, it is no necessary article of faith.

Obj. 2. If they should allege, *That the admitting of any other books to be now written by the same Spirit, might infer the admission of new doctrines;*

I deny that consequence; for the principal or fundamental doctrines of the Christian religion, are contained in the tenth part of the scripture; but it will not follow thence that the rest are impertinent or useless. If it should please God to bring to us any of those books, which by the injury of time are lost, which are mentioned in the scripture; as, *The Prophecy of Enoch; the Book of Nathan, &c.* or, *the Third Epistle of Paul to the Corinthians;* I see no reason why we ought not to receive them, and place them with the rest. That which displeaseth me is, that men should first affirm that the scripture is the only and principal rule, and yet make a great article of faith of that which the scripture can give us no light in.

Books lost.

As for instance: How shall a *Protestant* prove by scripture, to such as deny the Epistle of *James* to be authentic, that it ought to be received?

First, If he would say, *Because it contradicts not the rest*, (besides that there is no mention of it in

any of the rest,) perhaps these men think it doth contradict *Paul* in relation to *faith* and *works*. But, if that should be granted, it would as well follow, that every writer that contradicts not the scripture, should be put into the canon; and by this means these men fall into a greater absurdity than they fix upon us: for thus they would equal every one the writings of their own sect with the scriptures; for I suppose they judge their own confession of faith doth not contradict the scriptures: Will it therefore follow that it should be bound up with the bible? And yet it seems impossible, according to their principles, to bring any better argument to prove the Epistle of *James* to be authentic. There is then this unavoidable necessity to say, We know it by the same Spirit from which it was written; or otherwise to step back to *Rome*, and say, We know by tradition that the church hath declared it to be canonical; and the church is infallible. Let them find a mean, if they can. So that out of this objection we shall draw an unanswerable argument *ad hominem*, to our purpose.

Whether
the Epistle
of James
be authentic,
and
how to
know it.

That which cannot assure me concerning an article of faith necessary to be believed, is not the primary, adequate, only rule of faith, &c.

Therefore, &c.

I prove the assumption thus:

That which cannot assure me concerning the canon of the scripture, to wit, that such books are only to be admitted, and the *Apocrypha* excluded, cannot assure me of this.

Therefore, &c.

And lastly, As to these words, *Rev. xxii. 18. Obj. 3. That if any man shall add unto these things, God shall add unto him the plagues that are written in this book*; I desire they will show me how it relates to any thing else than to that particular prophecy. It saith not, *Now the canon of the scripture*

Answ.

What it
means to
add to the
scriptures.

is filled up, no man is to write more from the Spirit; yea, do not all confess that there have been prophecies and true prophets since? The Papists deny it not. And do not the Protestants affirm, that John Hus prophesied of the reformation? Was he therefore cursed? Or did he therein evil? I could give many other examples, confessed by themselves. But, moreover, the same was in effect commanded long before, Prov. xxx. 6. Add thou not unto his words, lest he reprove thee, and thou be found a liar: Yet how many books of the prophets were written after? And the same was said by Moses, Deut. iv. 2. Ye shall not add unto the word which I command you; neither shall ye diminish aught from it. So that, though we should extend that of the revelation beyond the particular prophecy of that book, it cannot be understood but of a new gospel, or new doctrines, or of restraining man's spirit, that he mix not his human words with the divine; and not of a new revelation of the old, as we have said before.

PROPOSITION IV.

Concerning the Condition of Man in the Fall.

Rom. v. 12,
-15

All *Adam's* posterity, or mankind, both *Jews* and *Gentiles*, as to the first *Adam*, or earthly man, is fallen, degenerated, and dead; deprived of the sensation or feeling of this *inward testimony* or seed of God; and is subject unto the power, nature, and seed of the serpent, which he soweth in men's hearts, while they abide in this natural and corrupted estate; from whence it comes, that not only their words and deeds, but all their imaginations, are evil perpetually in the sight of God, as proceeding from this depraved and wicked seed. Man therefore, as he is in this state, can know nothing aright; yea,

his thoughts and conceptions, concerning *God* and things *spiritual*, until he be disjoined from this evil seed, and united to the *Divine Light*, are unprofitable both to himself and others. Hence are rejected the *Socinian* and *Pelagian* errors, in exalting a natural light; as also of the *Papists*, and most *Protestants*, who affirm, *That man, without the true grace of God, may be a true minister of the gospel.* Nevertheless, this seed is not imputed to infants, until by transgression they actually join themselves therewith; for they are by nature *the children of wrath*, who walk according to the *power of the prince of the air, the spirit that* Eph. ii. *now worketh in the children of disobedience*, having their conversation in the lusts of the flesh, fulfilling the desires of the flesh, and of the mind.

§. I. Hitherto we have discoursed how the true knowledge of God is attained and preserved; also of what use and service the holy scripture is to the saints.

We come now to examine *the state and condition of man as he stands in the fall; what his capacity and power is; and how far he is able, as of himself, to advance in relation to the things of God.* Of this we touched a little in the beginning of the second proposition; but the full, right, and thorough understanding of it is of great use and service; because from the ignorance and altercations that have been about it, there have arisen great and dangerous errors, both on the one hand and on the other. While some do so far exalt the light of nature, or the faculty of the natural man, as capable of himself, by virtue of the inward will, faculty, light, and power, that pertains to his nature, to follow that which is good, and make real progress towards heaven: And of these are the *Pelagians*, and *Semi-Pelagians* of old; and of late the *Socinians*, and divers others among the *Papists*.

Augustine's zeal
against
Pelagius.

Others again will needs run into another extreme, (to whom *Augustine*, among the ancients, first made way in his declining age, through the heat of his zeal against *Pelagius*,) not only confessing man incapable of himself to do good, and prone to evil; but that in his very mother's womb, and before he commits any actual transgression, he is contaminate with a real guilt, whereby he deserves eternal death: in which respect they are not afraid to affirm, *That many poor infants are eternally damned, and forever endure the torments of hell.* Therefore the God of truth, having now again revealed his truth (that good and even way) by his own Spirit, hath taught us to avoid both these extremes.

That then which our proposition leads to treat of is,

- I. First, *What the condition of man is in the fall; and how far incapable to meddle in the things of God.*
- II. And secondly, *That God doth not impute this evil to infants, until they actually join with it:* that so, by establishing the truth, we may overturn the errors on both parts.
- III. And as for that Third thing included in the proposition itself, concerning these *teachers* which *want the grace of God*, we shall refer that to the tenth proposition, where the matter is more particularly handled.

Part I.

Adam's
fall.

§. II. As to the first, not to dive into the many curious notions which many have concerning the *condition of Adam before the fall*, all agree in this, That thereby he came to a very great loss, not only in the things which related to the outward man, but in regard of that true fellowship and communion he had with God. This loss was signified unto him in the command, *For in the day thou eatest thereof, thou shalt surely die, Gen. ii. 17.* This death could not be an outward death, or the dissolution of the outward man; for as to that, he

did not die yet many hundred years after ; so that it must needs respect his spiritual life and communion with God. The consequence of this fall, besides that which relates to the fruits of the earth, is also expressed, Gen. iii. 24. *So he drove out the man, and he placed at the east of the garden of Eden cherubims, and a flaming sword, which turned every way, to keep the way of the tree of life.* Now whatsoever literal signification this may have, we may safely ascribe to this paradise a mystical signification, and truly account it that spiritual communion and fellowship, which the saints obtain with God by Jesus Christ ; to whom only these cherubims give way, and unto as many as enter by him, who calls himself the *Door*. So that, though we do not ascribe any whit of *Adam's* guilt to men, until they make it theirs by the like acts of disobedience ; yet we cannot suppose that men, who are come of *Adam* naturally, can have any good thing in their nature, as belonging to it ; which he, from whom they derive their nature, had not himself to communicate unto them.

Guilt not
ascribed to
Adam's
posterity.

If then we may affirm, that *Adam* did not retain in his nature (as belonging thereunto) any will or light capable to give him knowledge in spiritual things, then neither can his posterity : for whatsoever real good any man doth, it proceedeth not from his nature, as he is man, or the son of *Adam* ; but from the *seed of God in him*, as a new visitation of life, in order to bring him out of this natural condition : so that, though it be *in him*, yet it is not *of him* ; and this the Lord himself witnessed, Gen. vi. 5. where it is said, *he saw that every imagination of the thoughts of his heart was only evil continually* : which words as they are very positive, so are they very comprehensive. Observe the emphasis of them ; First, There is *every imagination of the thoughts of his heart* ; so that this admits

Every im-
agination
of the na-
tural man
is evil.

of no exception of any imagination of the thoughts of his heart. Secondly, *Is only evil continually*; it is neither in *some part evil continually*, nor yet *only evil at some times*; but both *only evil*, and *always and continually evil*; which certainly excludes any good, as a proper effect of man's heart, naturally: for that which is only evil, and that always, cannot of its own nature produce any good thing. The Lord expressed this again a little after, chap. viii. 21. *The imagination of man's heart is evil from his youth*: Thus inferring how natural and proper it is unto him; from which I thus argue:

If the thoughts of man's heart be not only evil, but always evil; then are they, as they simply proceed from his heart, neither good in part, nor at any time.

But the first is true; therefore the last.

Again,

If man's thoughts be always and only evil, then are they altogether useless and ineffectual to him in the things of God.

But the first is true; therefore the last.

The heart
of man de-
ceitful.

Secondly, This appears clearly from that saying of the prophet *Jeremiah*, chap. xvii. 9. *The heart is deceitful above all things, and desperately wicked*. For who can with any colour of reason imagine, that that which is so hath any power of itself, or is in any wise fit, to lead a man to righteousness, whereunto it is of its own nature directly opposite? This is as contrary to reason, as it is impossible in nature that a stone, of its own nature and proper motion, should fly upwards: for as a stone of its own nature inclineth and is prone to move downwards towards the centre, so the heart of man is naturally prone and inclined to evil, some to one, and some to another. From this then I also thus argue:

That which is *deceitful above all things, and desper-*

ately nicked, is not fit, neither can it lead a man aright in things that are good and honest.

But the heart of man is such :

Therefore, &c.

But the apostle *Paul* describeth the condition of men in the fall at large, taking it out of the *Psalmist*. *There is none righteous, no not one : there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are altogether become unprofitable ; there is none that doth good, no not one. Their throat is an open sepulchre, with their tongues they have used deceit, the poison of asps is under their lips : whose mouths are full of cursing and bitterness. Their feet are swift to shed blood ; destruction and misery are in their ways : and the way of peace have they not known. There is no fear of God before their eyes. What more positive can be spoken ? He seemeth to be particularly careful to avoid that any good should be ascribed to the natural man ; he shows how he is polluted in all his ways ; he shows how he is void of righteousness, of understanding, of the knowledge of God ; how he is out of the way, and in short unprofitable ; than which nothing can be more fully said to confirm our judgment : for if this be the condition of the natural man, or of the man as he stands in the fall, he is unfit to make one right step to heaven.*

Rom. iii.
10. *Psa.* xiv.
3. & liii. 2,
&c.

Man's estate in the fall.

If it be said, *That is not spoken of the condition of* Object. *man in general ; but only of some particulars, or at the least that it comprehends not all ;*

The text sheweth the clear contrary in the foregoing verses, where the apostle takes in himself, as he stood in his natural condition. *What then ? Are we better than they ? No, in no wise ; for we have before proved both Jews and Gentiles, that they are all under sin, as it is written :* and so he goes on ; by which it is manifest that he speaks of mankind in general.

Ans. w.

Object. If they object that which the same apostle saith in the foregoing chapter, ver. 14. to wit, That *the Gentiles do by nature the things contained in the law, and so consequently do by nature that which is good and acceptable in the sight of God*;

Ans. 1. I answer, this nature must not, neither can be understood of *man's own nature*, which is corrupt and fallen; but of the *spiritual nature*, which proceedeth from the *seed of God in man*, as it receiveth a new visitation of God's love, and is quickened by it: which clearly appears by the following words, where he saith, *These not having a law* (i. e.) *outwardly, are a law unto themselves; which shows the work of the law written in their hearts.* These acts of theirs then are an effect of the law written in their hearts; but the scripture declareth, that the writing of the law in the heart is a part, yea, and a great part too, of the new covenant dispensation, and so no consequence nor part of man's nature.

By what nature the Gentiles did do the things of the law.

Ans. 2. Secondly, If this nature here spoken of could be understood of man's own nature, which he hath as he is a man, then would the apostle unavoidably contradict himself; since he elsewhere positively declares, *That the natural man discerneth not the things of God, nor can.* Now I hope the law of God is among the things of God, especially as it is written in the heart. The apostle, in the viith chap. of the same epistle, saith, verse 12. that *the law is holy, just, and good*; and verse 14. *the law is spiritual, but he is carnal.* Now in what respect is he carnal, but as he stands in the fall unregenerate? Now what inconsistency would here be, to say, That he is carnal, and yet not so of his own nature, seeing it is from his nature that he is so denominated? We see the apostle contradistinguisheth the law as spiritual, from man's nature as carnal and sinful. Wherefore, as Christ saith,

Mat. vii. 16.

There can no grapes be expected from thorns,

nor figs of thistles; so neither can the fulfilling of the law, which is spiritual, holy, and just, be expected from that nature which is corrupt, fallen, and unregenerate. Whence we conclude, with good reason, that the nature here spoken of, by which the *Gentiles* are said to have done the *things contained in the law*, is not the *common nature of men*; but that *spiritual nature* that ariseth from the works of the righteous and spiritual law that is written in the heart. I confess they of the other extreme, when they are pressed with this testimony by the *Socinians* and *Pelagians*, as well as by us when we use this scripture, to show them how some of the heathens, by the light of Christ in their heart, came to be saved, are very far to seek; giving this answer, *That there were some relics of the heavenly image left in Adam, by which the heathens could do some good things*. Which, as it is in itself without proof, so it contradicts their own assertions elsewhere, and gives away their cause. For if these relics were of force to enable them to fulfil the righteous law of God, it takes away the necessity of Christ's coming; or at least leaves them a way to be saved without him; unless they will say, (which is worst of all,) *That though they really fulfil the righteous law of God, yet God damned them, because of the want of that particular knowledge, while he himself withheld all means of their coming to him from them*; but of this hereafter.

The Gentiles spiritual nature in doing the law.

§. III. I might also here use another argument from those words of the apostle, 1 Cor. ii. where he so positively excludes the natural man from an understanding in the things of God; but because I have spoken of *that scripture* in the beginning of the second proposition, I will here avoid to repeat what is there mentioned, referring thereunto: yet because the *Socinians* and others, who exalt the light of the natural man, or a natural light in man, do

Socinians exalting the light of the natural man.

* Ante-
quam pro-
grediar.

object against this scripture, I shall remove it before I proceed.*

Object. They say, *The Greek word ψυχικός ought to be translated animal, and not natural; else, say they, it would have been φυσικός.* From which they seek to infer, *that it is only the animal man, and not the rational, that is excluded here from discerning the things of God.* Which shift, without disputing about the word, is easily refuted; neither is it anywise consistent with the scope of the place. For,

Ans.w.1

The ani-
mal man
is the same
with natu-
ral.

First, *The animal life* is no other than that which man hath in common with other living creatures; for as he is a mere man, he differs no otherwise from beasts than by the *rational property*. Now the apostle deduceth his argument in the foregoing verses from this simile; *That as the things of a man cannot be known but by the spirit of a man, so the things of God no man knoweth but by the Spirit of God.* But I hope these men will confess unto me, that the things of a man are not known by the *animal spirit* only, *i. e.* by that which he hath in common with the beasts, but by the *rational*; so that it must be the *rational* that is here understood. Again, the assumption shows clearly, that the apostle had no such intent as these men's gloss would make him have, viz. *So the things of God knoweth no man, but the Spirit of God.* According to their judgment he should have said, *The things of God knoweth no man by his animal spirit, but by his rational spirit*: for to say, *the Spirit of God*, here spoken of, is no other than the *rational spirit of man*, would border upon blasphemy, since they are so often contra-distinguished. Again, going on, he saith not that they are *rationally*, but *spiritually discerned*.

Ans.w.2

Secondly, The apostle throughout this chapter shows how the wisdom of man is unfit to judge of the things of God, and ignorant of them. Now I ask these men, whether a man be called a *wise*

man from his *animal property*, or from his *rational*?

If from his *rational*, then it is not only the *animal*, but also the *rational*, as he is yet in the natural state, which the apostle excludes here, and whom he contra-distinguisheth from the spiritual, verse 15. *But the spiritual man judgeth all things.* This cannot be said of any man merely because *rational*, or as he is a man, seeing the men of the greatest reason, if we may so esteem men, whom the scripture calls *wise*, as were the *Greeks* of old, not only may be, but often are, enemies to the kingdom of God; while both the *preaching of Christ* is said to be *foolishness with the wise men of the world*, and the *wisdom of the world* is said to be *foolishness with God*. Now whether it be any ways probable that either these wise men that are said to account the *gospel foolishness*, are only so called with respect to their *animal property*, and not their *rational*; or that the *wisdom* that is foolishness with God is not meant of the *rational*, but only the *animal property*, any rational man, laying aside interest, may easily judge.

The rational man in the natural state excluded from discerning the things of God.

§. IV. I come now to the other part, to wit, That *this evil and corrupted seed is not imputed to infants, until they actually join with it.* For this there is a reason given in the end of the proposition itself, drawn from *Eph. ii.* For these are *by nature children of wrath, who walk according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.* Here the apostle gives their evil walking, and not any thing that is not reduced to act, as a reason of their being *children of wrath.* And this is suitable to the whole strain of the gospel, where no man is ever threatened or judged for what iniquity he hath not actually wrought: such indeed as continue in iniquity, and so do allow the sins of their fathers, God will visit the iniquity of the fathers upon the children.

Infants, no sin imputed to them.

The absolute decree of election springs from self-love.

Is it not strange then that men should entertain an opinion so absurd in itself, and so cruel and contrary to the nature as well of God's mercy as justice, concerning which the scripture is altogether silent? But it is manifest that man hath invented this opinion out of self-love, and from that bitter root from which all errors spring; for the most part of *Protestants* that hold this, having, as they fancy, the *absolute decree of election* to secure them and their children, so as they cannot miss of salvation, they make no difficulty to send all others, both old and young, to hell. For whereas self-love, which is always apt to believe that which it desires, possesseth them with an hope that their part is secure, they are not solicitous how they leave their neighbours, which are the far greater part of mankind, in these inextricable difficulties. The *Papists* again use this opinion as an art to augment the esteem of their church, and reverence of its sacraments, seeing they pretend it is washed away by baptism; only in this they appear to be a little more merciful, in that they send not these unbaptized infants to hell, but to a certain *limbus*, concerning which the scriptures are as silent as of the other. This then is not only not authorized in the scriptures, but contrary to the express tenor of them. The apostle saith plainly, *Rom. iv. 15. Where no law is, there is no transgression.* And again, v. 13. *But sin is not imputed, where there is no law.* Than which testimonies there is nothing more positive; since to infants there is no law, seeing as such they are utterly incapable of it; the law cannot reach any but such as have in some measure less or more the exercise of their understanding, which infants have not. So that from thence I thus argue :

To infants there is no law, so no transgression.

Sin is imputed to none, where there is no law.

But to infants there is no law :

Therefore sin is not imputed to them.

The *proposition* is the apostle's own words; the *assumption* is thus proved :

Those who are under a physical impossibility of either hearing, knowing, or understanding any law, where the impossibility is not brought upon them by any act of their own, but is according to the very order of nature appointed by God ; to such there is no law.

But infants are under this physical impossibility :

Therefore, &c.

Secondly, What can be more positive than that of *Ezek. xviii. 20. The soul that sinneth, it shall die : the son shall not bear the father's iniquity.* For the prophet here first sheweth what is the cause of man's eternal death, which he saith is his *sinning* ; and then, as if he purposed expressly to shut out such an opinion, he assures us, *The son shall not bear the father's iniquity.* From which I thus argue :

If the son bear not the iniquity of his father, or of his immediate parents, far less shall he bear the iniquity of *Adam*.

Infants
bear not
Adam's
transgres-
sion.

But the son shall not bear the iniquity of his father :

Therefore, &c.

§. V. Having thus far shown how absurd this opinion is, I shall briefly examine the reasons its authors bring for it.

First, They say, *Adam was a public person, and therefore all men sinned in him, as being in his loins.* And for this they allege that of *Rom. v. 12. Wherefore as by one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned, &c.* These last words, say they, may be translated, *In whom all have sinned.* Obj. 1.

To this I answer : That *Adam* is a public person is not denied ; and that through him there is a seed of sin propagated to all men, which in its own nature is sinful, and inclines men to iniquity ; yet it will not follow from thence, that In- Answ

fants, who join not with this seed, are guilty. As for these words in the *Romans*, the reason of the guilt there alleged is, *For that all have sinned*. Now no man is said to sin, unless he actually sin in his own person; for the Greek words ἐφ' ᾧ may very well relate to θάνατον, which is the nearest antecedent; so that they hold forth, how that *Adam*, by his sin, gave an entrance to sin in the world: and so death entered by sin, ἐφ' ᾧ i. e. upon which [viz. occasion] or, in which [viz. death] all others have sinned; that is, actually in their own persons; to wit, all that were capable of sinning: of which number that infants could not be, the apostle clearly shows by the following verse, *Sin is not imputed, where there is no law*: and since, as is above proved, there is no law to infants, they cannot be here included.

Obj. 2. Their second objection is from *Psalm* li. 5. *Behold I was shapen in iniquity, and in sin did my mother conceive me. Hence, they say, it appears that infants from their conception are guilty.*

Conceived in sin answered. Ans. How they infer this consequence, for my part I see not. The iniquity and sin here appears to be far more ascribable to the parents than to the child. It is said indeed, *In sin did my mother conceive me; not my mother did conceive me a sinner*. Besides that, so interpreted, contradicts expressly the scripture before-mentioned, in making children guilty of the sins of their immediate parents, (for of *Adam* there is not here any mention,) contrary to the plain words, *the son shall not bear the father's iniquity*.

Obj. 3. Thirdly, They object, *That the wages of sin is death; and that seeing children are subject to diseases and death, therefore they must be guilty of sin.*

Death the wages of sin answered. Ans. I answer, That these things are a consequence of the fall, and of *Adam's* sin, is confessed; but that that infers necessarily a guilt in all others that are subject to them is denied. For though

the whole outward creation suffered a decay by *Adam's* fall, which groans under vanity; according to which it is said in *Job*, that *the heavens are not clean in the sight of God*; yet will it not from thence follow, that the herbs, earth, and trees are sinners.

Next, death, though a consequent of the fall, incident to man's earthly nature, is not the wages of sin in the saints, but rather a sleep, by which they pass from death to life; which is so far from being troublesome and painful to them, as all real punishments for sin are, that the apostle counts it gain: *To me, saith he, to die is gain*, Philip. i. 21.

Some are so foolish as to make an objection Obj. 4 farther, saying, *That if Adam's sin be not imputed to those who actually have not sinned, then it would follow that all infants are saved.*

But we are willing that this supposed absurdity Answ should be the consequence of our doctrine, rather than that which it seems our adversaries reckon not absurd, though the undoubted and unavoidable consequence of theirs, viz. That *many infants eternally perish, not for any sin of their own, but only for Adam's iniquity*; where we are willing to let the controversy stop, commending both to the illuminated understanding of the *Christian reader*.

This error of our adversaries is both denied and refuted by *Zuinglius*, that eminent founder of the *Protestant churches* of *Switzerland*, in his book *De Baptismo*, for which he is anathematized by the council of *Trent*, in the *fifth session*. We shall only add this information: That we confess then that a seed of sin is transmitted to all men from *Adam*, although imputed to none, until by sinning they actually join with it; in which seed he gave occasion to all to sin, and it is the origin of all evil actions and thoughts in men's hearts, ἐφ' ᾧ to wit, ἡμάρταν, as it is in *Rom. v. i. e.* *In which death all have sinned.* For this seed of sin is frequently

made partakers of the mystery of his death, though ignorant of the history, if they suffer his *seed and light, enlightening their hearts*, to take place, *in which light communion with the Father and the Son is enjoyed*, so as of wicked men to become holy, and lovers of that power, by whose inward and secret touches they feel themselves turned from the evil to the good, and learn *to do to others as they would be done by*, in which Christ himself affirms all to be included. As *they* have then falsely and erroneously taught, who have denied Christ to have died for all men; so neither have *they* sufficiently taught the truth, who, affirming him to have died for all, have added the absolute necessity of the outward knowledge thereof, in order to obtain its saving effect. Among whom the *Remonstrants of Holland* have been chiefly wanting, and many other asserters of *universal redemption*, in that they have not placed the extent of this salvation in that *divine and evangelical principle of light and life*, wherewith *Christ hath enlightened every man that cometh into the world*, which is excellently and evidently held forth in these scriptures, *Gen. vi. 3. Deut. xxx. 14. John i. 7, 8, 9, 16. Rom. x. 8. Titus ii. 11.*

Absolute reprobation, that horrible and blasphemous doctrine, described.

Hitherto we have considered man's fallen, lost, corrupted, and degenerated condition. Now it is fit to inquire, *how and by what means he may come to be freed out of this miserable and depraved condition*, which in these two propositions is declared and demonstrated; which I thought meet to place together because of their affinity, the one being as it were an explanation of the other.

As for that doctrine which these propositions chiefly strike at, to wit, *absolute reprobation*, according to which some are not afraid to assert, "That God, by an eternal and immutable decree, hath predestinated to *eternal damnation* the far greater

“part of mankind, not considered as made, much
 “less as fallen, without any respect to their dis-
 “bedience or sin, but only for the demonstrating
 “of the glory of his justice; and that for the bring-
 “ing this about, he hath appointed these miserable
 “souls necessarily to walk in their wicked ways,
 “that so his justice may lay hold on them: and
 “that God doth therefore not only suffer them to
 “be liable to this misery in many parts of the
 “world, by withholding from them the preaching
 “of the gospel and the knowledge of Christ, but
 “even in those places where the gospel is preach-
 “ed, and salvation by Christ is offered; whom
 “though he publicly invite them, yet he justly con-
 “demns for disobedience, albeit he hath withheld
 “from them all grace by which they could have
 “laid hold of the gospel, *viz.* Because he hath, by
 “a secret will unknown to all men, ordained and
 “decreed (without any respect had to their obe-
 “dience or sin) that they shall not obey, and that
 “the offer of the gospel shall never prove effectual
 “for their salvation, but only serve to aggravate
 “and occasion their greater condemnation.”

I say, as to this horrible and blasphemous doc-
 trine, our cause is common with many others, who
 have both wisely and learnedly, according to scrip-
 ture, reason, and antiquity, refuted it. Seeing then
 that so much is said already and so well against
 this doctrine, that little can be superadded, ex-
 cept what hath been said already, I shall be short
 in this respect; yet, because it lies so in opposi-
 tion to my way, I cannot let it altogether pass.

§. I. First, We may safely call this doctrine a
 novelty, seeing the first four hundred years after
 Christ there is no mention made of it: for as it is
 contrary to the scriptures' testimony, and to the
 tenor of the gospel, so all the ancient writers,
 teachers, and doctors of the church, pass it over
 with a profound silence. The first foundations of

This doc-
 trine a no-
 velty.

The rise of
 it

it were laid in the latter writings of *Augustine*, who, in his heat against *Pelagius*, let fall some expressions which some have unhappily gleaned up, to the establishing of this error; thereby contradicting the truth, and sufficiently gainsaying many others, and many more and frequent expressions of the same *Augustine*. Afterwards was this doctrine fomented by *Dominicus* a friar, and the monks of his order; and at last unhappily taken up by *John Calvin*, (otherwise a man in divers respects to be commended,) to the great staining of his reputation, and defamation both of the *Protestant* and *Christian* religion; which, though it received the decrees of the synod of *Dort* for its confirmation, hath since lost ground, and begins to be exploded by most men of learning and piety in all *Protestant* churches. However, we should not oppugn it for the silence of the ancients, paucity of its asserters, or for the learnedness of its opposers, if we did observe it to have any real bottom in the writings or sayings of Christ and the apostles, and that it were not *highly injurious to God himself, to Jesus Christ our Mediator and Redeemer, and to the power, virtue, nobility, and excellency of his blessed gospel, and lastly unto all mankind.*

Highly injurious to God, in making him the author of sin.

§. II. First, *It is highly injurious to God*, because it makes him the author of sin, which of all things is most contrary to his nature. I confess the asserters of this principle deny this consequence; but that is but a mere illusion, seeing it so naturally follows from this doctrine, and is equally ridiculous, as if a man should pertinaciously deny that *one* and *two* make *three*. For if God has decreed that the reprobated ones shall perish, without all respect to their evil deeds, but only of his own pleasure, and if he hath also decreed long before they were in being, or in a capacity to do good or evil, that they should walk in those wicked ways, by which, as by a secondary means, they

are led to that end: who, I pray, is the first author and cause thereof but God, who so willed and decreed? This is as natural a consequence as can be: and therefore, although many of the preachers of this doctrine have sought out various, strange, strained, and intricate distinctions to defend their opinion, and avoid this horrid consequence; yet some, and that of the most eminent of them, have been so plain in the matter, as they have put it beyond all doubt. Of which I shall instance a few among many passages. * *I say, That by the ordination and will of God Adam fell. God would have man to fall. Man is blinded by the will and commandment of God. We refer the causes of hardening us to God. The highest or remote cause of hardening is the will of God. It followeth that the hidden counsel of God is the cause of hardening.* These are Calvin's expressions. ¹ *God (saith Beza) hath predestinated not only unto damnation, but also unto the causes of it, whomsoever he saw meet.* ² *The decree of God cannot be excluded from the causes of corruption.* ³ *It is certain (saith Zanchius) that God is the first cause of obduration. Reprobates are held so fast under God's almighty decree, that they cannot but sin and perish.* ⁴ *It is the opinion (saith Paræus) of our doctors, That God did inevitably decree the temptation and fall of man. The creature sinneth indeed necessarily, by the most just judgment of God. Our men do most rightly affirm, that the fall of Man was necessary and inevitable, by accident, because of God's decree.* ⁵ *God (saith Martyr) doth incline and force the wills of wicked men into great sins.* ⁶ *God (saith Zuinglius) moveeth the robber to kill. He killeth, God forcing him thereunto. But thou wilt say, he is forced to sin; I permit truly that he is forced.* ⁷ *Reprobate persons (saith Piscator) are absolutely ordained to this two-fold end, to undergo everlasting punishment, and necessarily to sin; and therefore to sin, that they may be justly punished.*

* Calvin in cap. 3. Gen. Id. 1. Inst. c. 18. S. 1. Id. lib de Præd. Id. lib. de Provid. Id. inst. c. 23. S. 1.

¹ Beza lib. de Præd.

² Id. de Præd. ad. Art. 1.

³ Zanch. de Excerpt. q. 5. Id. lib.

5. de Nat. Dei. cap 2. de præd.

⁴ Paræus, lib 3. de Amis. gratia, c. 2. Ibid. c. 1.

⁵ Martyr in Rom.

⁶ Zuing. lib de Prov c. 5.

⁷ Resp. ad Vorst. pa. 1. p. 120.

If these sayings do not plainly and evidently import that God is *the author of sin*, we must not then seek these men's opinions from their words, but some way else. It seems as if they had assumed to themselves that monstrous and two-fold will they feign of God; one by which they declare their minds openly, and another more secret and hidden, which is quite contrary to the other. Nor doth it at all help them, to say that man sins willingly, since that willingness, proclivity, and propensity to evil is, according to their judgment, so necessarily imposed upon him, that he cannot but be willing, because God hath willed and decreed him to be so. Which shift is just as if I should take a child incapable to resist me, and throw it down from a great precipice; the weight of the child's body indeed makes it go readily down, and the violence of the fall upon some rock or stone beats out its brains and kills it. Now then, I pray, though the body of the child goes willingly down, (for I suppose it, as to its mind, incapable of any will,) and the weight of its body, and not any immediate stroke of my hand, who perhaps am at a great distance, makes it die, whether is the child or I the proper cause of its death? Let any man of reason judge, if God's part be, with them, as great, yea, more immediate, in the sins of men, (as by the testimonies above brought doth appear,) whether doth not this make him not only the author of sin, but more unjust than the unjustest of men?

2. It makes
God de-
light in the
death of a
sinner.

§. III. Secondly, *This doctrine is injurious to God*, because it makes him delight in the death of sinners, yea, and to will many to die in their sins, contrary to these scriptures, *Ezek. xxxiii. 11. 1 Tim. ii. 4. 2. Pet. iii. 9.* For if he hath created men only for this very end, that he might show forth his justice and power in them, as these men affirm, and for effecting thereof hath not only withheld from

them the means of doing good, but also predestinated the evil, that they might fall into it; and that he inclines and forces them into great sins; certainly he must necessarily delight in their death, and will them to die; seeing against his own will he neither doth, nor can do any thing.

§. IV. Thirdly, *It is highly injurious to Christ our mediator, and to the efficacy and excellency of his gospel*; for it renders his mediation ineffectual, as if he had not by his sufferings thoroughly broken down the *middle wall*, nor yet removed the *wrath* of God, or purchased the love of God towards all mankind, if it was afore-decreed that it should be of no service to the far greater part of mankind. It is to no purpose to allege that the death of Christ was of efficacy enough to have saved all mankind, if in effect its virtue be not so far extended as to put all mankind into a capacity of salvation.

3. It renders Christ's mediation ineffectual.

Fourthly, *It makes the preaching of the gospel a mere mock and illusion*, if many of these, to whom it is preached, be by any irrevocable decree excluded from being benefitted by it; it wholly makes useless the preaching of faith and repentance, and the whole tenor of the gospel promises and threatenings, as being all relative to a former decree and means before appointed to such; which, because they cannot fail, man needs do nothing but wait for that irresistible juncture, which will come, though it be but at the last hour of his life, if he be in the decree of *election*; and be his diligence and waiting what it can, he shall never attain it, if he belong to the decree of *reprobation*.

4. It makes the gospel a mock.

Fifthly, *It makes the coming of Christ, and his propitiatory sacrifice*, which the scripture affirms to have been the fruit of God's love to the world, and transacted for the sins and salvation of all men, to have been rather a testimony of God's wrath to the

5. It makes the coming of Christ an act of wrath

world, and one of the greatest judgments, and severest acts of God's indignation towards mankind, it being only ordained to save a very few, and for the hardening, and augmenting the condemnation of the far greater number of men, because they believe not truly in it; the cause of which unbelief again, as the divines [so called] above assert, is the hidden counsel of God: certainly the coming of Christ was never to them a testimony of God's love, but rather of his implacable wrath: and if the world may be taken for the far greater number of such as live in it, God never loved the world, according to this doctrine, but rather hated it greatly, in sending his Son to be crucified in it.

6. It renders mankind in a worse condition than the devils—

—Than the Israelites under Pharaoh.

Tantalus' condition.

§. V. Sixthly, *This doctrine is highly injurious to mankind*; for it renders them in a far worse condition than the devils in hell. For these were sometime in a capacity to have stood, and do suffer only for their own guilt; whereas many millions of men are forever tormented, according to them, for *Adam's* sin, which they neither knew of, nor ever were accessary to. It renders them worse than the beasts of the field, of whom the master requires no more than they are able to perform; and if they be killed, death to them is the end of sorrow; whereas man is for ever tormented for not doing that which he never was able to do. It puts him into a far worse condition than *Pharaoh* put the *Israelites*; for though he withheld straw from them, yet by much labour and pains they could have gotten it: but from men they make God to withhold all means of salvation, so that they can by no means attain it; yea, they place mankind in that condition which the poets feign of *Tantalus*, who, oppressed with thirst, stands in water up to the chin, yet can by no means reach it with his tongue; and being tormented with hunger hath fruits hanging at his very lips, yet

so as he can never lay hold on them with his teeth; and these things are so near him, not to nourish him, but to torment him. So do these men: they make the outward creation of the works of Providence, the smitings of conscience, sufficient to convince the *heathens* of sin, and so to condemn and judge them: but not at all to help them to salvation. They make the preaching of the gospel, the offer of salvation by Christ, the use of the sacraments, of prayer, and good works, sufficient to condemn those they account *reprobates* within the church, serving only to inform them to beget a seeming faith and vain hope; yet because of a secret impotency, which they had from their infancy, all these are wholly ineffectual to bring them the least step towards salvation; and do only contribute to render their condemnation the greater, and their torments the more violent and intolerable.

Having thus briefly removed this false doctrine which stood in my way, because they that are desirous may see it both learnedly and piously refuted by many others, I come to the matter of our proposition, which is, *That God out of his infinite love, who delighteth not in the death of a sinner, but that all should live and be saved, hath sent his only begotten Son into the world, that whosoever believeth in him might be saved*; which is also again affirmed in the sixth proposition, in these words, *Christ then tasted death for every man, of all kinds*. Such is the evidence of this truth, delivered almost wholly in the express words of scripture, that it will not need much probation. Also, because our assertion herein is common with many others, who have both earnestly and soundly, according to the scripture, pleaded for this *universal redemption*, I shall be the more brief in it, that I may come to that which may seem more singularly and peculiarly ours.

Christ tasted death for every man.

Christ's redemption universal, contrary to the doctrine of absolute reprobation.

The gospel is preached to every man.

§. VI. This doctrine of *universal redemption*, or *Christ's dying for all men*, is of itself so evident from the scripture-testimony, that there is scarcely found any other article of the Christian faith so frequently, so plainly, and so positively asserted. It is that which maketh the preaching of Christ to be truly termed the *gospel*, or an *annunciation of glad tidings to all*. Thus the angel declared the birth and coming of Christ to the shepherds to be, *Luke ii. 10. Behold I bring you good tidings of great joy, which shall be to all people*: he saith not, *to a few*. Now if this coming of Christ had not brought a possibility of salvation *to all*, it should rather have been accounted bad tidings of great sorrow to most people; neither should the angel have had reason to have sung, *Peace on earth, and good will towards men*, if the greatest part of mankind had been necessarily shut out from receiving any benefit by it. How should Christ have sent out his servants to *preach the gospel to every creature*, Mark xvi. 15. (a very comprehensive commission,) that is, *to every son and daughter of mankind*, without all exception? He commands them to *preach salvation to all, repentance and remission of sins to all: warning every one, and exhorting every one*, as Paul did, *Col. i. 28*. Now how could they have preached the gospel to *every man*, as became the ministers of Jesus Christ, in much assurance, if salvation by that gospel had not been possible to all? What! if some of those had asked them, or should now ask any of these doctors, who deny the universality of Christ's death, and yet preach it to all promiscuously, *Hath Christ died for me?* How can they, with confidence, give a certain answer to this question? If they give a conditional answer, as their principle obligeth them to do, and say, *If thou repent, Christ hath died for thee*; doth not the same question still recur? *Hath Christ died for me, so as to make repentance possible to me?* To this they can

answer nothing, unless they run in a circle; whereas the *feet of those that bring the glad tidings of the gospel of peace* are said to be *beautiful*, for that they preach the *common salvation*, repentance unto all; offering a door of mercy and hope to all, through *Jesus Christ, who gave himself a ransom for all*. The gospel invites all: and certainly by the gospel *Christ* intended not to deceive and delude the greater part of mankind, when he invites, and crieth, saying; *Come unto me all ye that are weary and heavy laden, and I will give you rest*. If all then ought to seek after him, and to look for salvation by him, he must needs have made *salvation possible to all*; for who is bound to seek after that which is impossible? Certainly it were a mocking of men to bid them do so. And such as deny, that by the death of *Christ* *salvation* is made *possible to all men*, do most blasphemously make God mock the world, in giving his servants a commission to *preach the gospel of salvation unto all*, while he hath before decreed that it shall not be possible for them to receive it. Would not this make the Lord to send forth his servants with a *lie in their mouth*, (which were blasphemous to think,) commanding them to bid *all* and *every one* believe that *Christ* died for them, and had purchased life and salvation? whereas it is no such thing, according to the fore-mentioned doctrine. But seeing *Christ*, after he arose and perfected the work of our redemption, gave a commission to preach *repentance, remission of sins, and salvation* to all, it is manifest that he *died for all*. For He that hath commissioned his servants thus to preach, is a *God of truth*, and no mocker of poor mankind; neither doth he require of any man that which is simply impossible for him to do: for that *no man is bound to do that which is impossible*, is a principle of truth engraven in every man's mind. And seeing he is both a righteous and merciful God, it cannot at all stand,

The absurdity of that doctrine of absolute reprobation.

either with his justice or mercy, to bid such men *repent* or *believe*, to whom it is impossible.

To pray
for all ; for
Christ died
for all—

§. VII. Moreover, if we regard the testimony of the scripture in this matter, where there is not one scripture, that I know of, which affirmeth, *Christ not to die for all*, there are divers that positively and expressly assert, *He did* ; as, 1 *Tim.* ii. 1, 3, 4, 6. *I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men, &c. For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come to the knowledge of the truth ; who gave himself a ransom for all, to be testified in due time.* Except we will have the apostle here to assert quite another thing than he intended, there can be nothing more plain to confirm what we have asserted. And this scripture doth well answer to that manner of arguing which we have hitherto used : for, first, the apostle here recommends them to *pray for all men* ; and to obviate such an objection, as if he had said with our adversaries, *Christ prayed not for the world, neither willeth he us to pray for all ; because he willeth not that all should be saved, but hath ordained many to be damned, that he might show forth his justice in them :* he obviates, I say, such an objection, telling them, that *it is good and acceptable in the sight of God, who will have all men to be saved.* I desire to know what can be more expressly affirmed ? or can any two propositions be stated in terms more contradictory than these two ? *God willeth some not to be saved ; and God willeth all men to be saved, or God will have no man perish.* If we believe the last, as the apostle hath affirmed, the first must be destroyed ; seeing of contradictory propositions, the one being placed, the other is destroyed. Whence, to conclude, he gives us a reason of his willingness that all men should be saved, in these words, *Who gave himself a ransom for all ; as if he would have*

—And will
have all
men to be
saved.

said, Since Christ died for all, since he gave himself a ransom for all, therefore he will have all men to be saved. This Christ himself gives as a reason of God's love to the world, in these words: *John iii. 16. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life*; compared with 1 *John iv. 9.* This [*whosoever*] is an indefinite term, from which no man is excluded. From all which then I thus argue:

For whomsoever it is lawful to pray, to them Arg. 1.
salvation is possible:

But it is lawful to pray for every individual man in the whole world:

Therefore salvation is possible unto them.

I prove the *major proposition* thus;

No man is bound to pray for that which is im- Arg. 2.
possible to be attained:

But every man is bound and commanded to pray for all men:

Therefore it is not impossible to be attained.

I prove also this *proposition* further, thus;

No man is bound to pray, but in faith: Arg. 3.

But he that prayeth for that, which he judges simply impossible to be obtained, cannot pray in faith:

Therefore, &c.

Again,

That which God willeth is not impossible: Arg. 4.

But God willeth all men to be saved:

Therefore it is not impossible.

And lastly;

Those for whom our Saviour gave himself a Arg. 5.
ransom, to such salvation is possible:

But our Saviour gave himself a ransom for all:

Therefore salvation is possible.

§. VIII. This is very positively affirmed, *Heb. ii.* Proof 1.
9. in these words, *But we see Jesus, who was made a little lower than the angels, for the suffering of death,*

Our adversaries' false doctrine of a great part of mankind being pre-ordained for damnation, refuted.

Proof 2.

crowned with glory and honour, that he by the grace of God might taste death for every man. He that will but open his eyes, may see this truth here asserted: if he *tasted death for every man*, then certainly there is no man for whom he did not taste death; then there is no man who may not be made a sharer of the benefit of it: for *he came not to condemn the world, but that the world through him might be saved*, John iii. 17. *He came not to judge the world, but to save the world*, John xii. 47. Whereas, according to the doctrine of our adversaries, he rather came to condemn the world, and judge it; and not that it might be saved by him, or to save it. For if he never came to bring salvation to the greater part of mankind, but that his coming, though it could never do them good, yet shall augment their condemnation; from thence it necessarily follows, that he came not of intention to save, but to judge and condemn the greater part of the world, contrary to his own express testimony; and as the apostle *Paul*, in the words above-cited, doth assert affirmatively, *That God willeth the salvation of all*, so doth the apostle *Peter* assert negatively, *That he willeth not the perishing of any*, 2 Pet. iii. 9. *The Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.* And this is correspondent to that of the prophet *Ezekiel*, xxxiii. 11. *As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way, and live.* If it be safe to believe God, and trust in him, we must not think that he intends to cheat us by all these expressions through his servants, but that he was in good earnest. And that this will and desire of his hath not taken effect, the blame is on our parts, as shall be after spoken of; which could not be, if we never were in any capacity of salvation, or that Christ

had never died for us, but left us under an impossibility of salvation. What mean all those earnest invitations, all those serious expostulations, all those regretting contemplations, wherewith the holy scriptures are full? As, *Why will you die, O house of Israel! Why will ye not come unto me, that ye might have life? I have waited to be gracious unto you: I have sought to gather you: I have knocked at the door of your hearts: Is not your destruction of yourselves? I have called all the day long.* If men who are so invited be under no capacity of being saved, if salvation be impossible unto them, shall we suppose God in this to be no other but like the author of a *romance*, or master of a *comedy*, who amuses and raises the various affections and passions of his spectators by divers and strange accidents; sometimes leading them into hope, and sometimes into despair; all those actions, in effect, being but a mere illusion, while he hath appointed what the conclusion of all shall be?

Thirdly, this doctrine is abundantly confirmed by that of the apostle, 1 *John* ii. 1, 2. *And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.* The way which our adversaries take to evite this testimony, is most foolish and ridiculous: *the [world] here, say they, is the world of believers:* for this commentary we have nothing but their own assertion, and so while it manifestly destroys the text, may be justly rejected. For, first, let them show me, if they can, in all the scripture, where the *[whole world]* is taken for *believers* only; I shall show them where it is many times taken for the quite contrary; as, *The world knows me not: The world receives me not: I am not of this world:* besides all these scriptures, *Psalms* xvii. 14. *Isai.* xiii. 11. *Mat.* xviii. 7. *John* vii. 7. and viii. 26. and xii. 19. and xiv. 17. and xv. 18, 19. and xvii.

Proof 3.

Adversaries comment on the words the whole world.

14. and xviii. 20. 1 *Cor.* i. 21. and ii. 12. and vi. 2. *Gal.* vi. 14. *James* i. 27. 2 *Pet.* ii. 20. 1 *John* ii. 15. and iii. 1. and iv. 4, 5. and many more. Secondly, The apostle in this very place contra-distinguisheth the *world* from the *saints* thus; *And not for ours only, but for the sins of the whole world*: What means the apostle by [*ours*] here? Is not that the sins of believers? Was not he one of those believers? And was not this an universal epistle, written to all the saints that then were? So that according to these men's comment, there should be a very unnecessary and foolish redundancy in the apostle's words; as if he had said, *He is a propitiation not only for the sins of all believers, but for the sins of all believers*: Is not this to make the apostle's words void of good sense? Let them show us wherever there is such a manner of speaking in all the scripture, where any of the penmen first name the *believers* in *concreto* with themselves, and then contra-distinguish them from some other whole world of believers. That [*whole world*] if it be of believers, must not be the world we live in. But we need no better interpreter for the apostle than himself, who uses the very same expression and phrase in the same epistle, ch. v. 19. saying, *We know that we are of God, and the whole world lieth in wickedness*. There cannot be found in all the scripture, two places which run more parallel; seeing in both the same apostle, in the same epistle to the same persons, contra-distinguisheth himself, and the saints to whom he writes, from the whole world; which, according to these men's commentary, ought to be understood of *believers*: as if *John* had said, *We know particular believers are of God; but the whole world of believers lieth in wickedness*. What absurd wresting of scripture were this? And yet it may be as well pleaded for as the other; for they differ not at all. Seeing then that the apostle *John* tells us plainly, That

Christ not only died for him, and for the saints and members of the church of God, to whom he wrote, but for the *whole world*, let us then hold it for a certain and undoubted truth, notwithstanding the cavils of such as oppose.

This might also be proved from many more scripture-testimonies, if it were at this season needful. All the *fathers*, so called, and *doctors* of the church, for the first four centuries, preached this doctrine; according to which they boldly held forth the gospel of Christ, and efficacy of his death; inviting and entreating the *heathens* to come and be partakers of the benefits of it, showing them how there was a door open for them *all* to be saved through Jesus Christ; not telling them that God had predestinated any of them to damnation, or had made salvation impossible to them, by withholding power and grace, necessary to believe, from them. But of many of their sayings, which might be alleged, I shall only instance a few.

The heathens invited to salvation, none predestinated to damnation.

Augustine, on the xcvith *Psal*m, saith, "The blood of Christ is of so great worth, that it is of no less value than the whole world."

Proof 4. The testimonies of the doctors and fathers of the first church, that Christ died for all.

Prosper ad Gall. c. 9. "The redeemer of the world gave his blood for the world, and the world would not be redeemed, because the darkness did not receive the light. He that saith, the Saviour was not crucified for the redemption of the whole world, looks not to the virtue of the sacrament, but to the part of infidels; since the blood of our Lord Jesus Christ is the price of the whole world; from which redemption they are strangers, who either delighting in their captivity would not be redeemed, or after they were redeemed returned to the same servitude."

The same *Prosper*, in his answer to *Vicentius'* first objection: "Seeing therefore because of one common nature and cause in truth, undertaken

Extremes
fallen into
by some,
making
God the
author of
sin.

This gave *Augustine*, *Prosper*, and some others occasion, labouring in opposition to these opinions, to magnify the grace of God, and paint out the corruptions of man's nature (as the proverb is of those that seek to make straight a crooked stick) to incline to the other extreme. So also the reformers, *Luther* and others, finding among other errors the strange expressions used by some of the Popish scholastics concerning free-will, and how much the tendency of their principles is to exalt man's nature and lessen God's grace, having all those sayings of *Augustine* and others for a pattern, through the like mistake run upon the same extreme: though afterwards the *Lutherans*, seeing how far *Calvin* and his followers drove this matter, (who, as a man of subtle and profound judgment, foreseeing where it would land, resolved above-board to assert that God had decreed the means as well as the end, and therefore had ordained men to sin, and excites them thereto, which he labours earnestly to defend,) and that there was no avoiding the making of God the author of sin, thereby received occasion to discern the falsity of this doctrine, and disclaimed it, as appears by the latter writings of *Melancthon*, and the *Mompelgartensian* conference, where *Lucas Osiander*, one of the collocutors, terms it *impious*; calls it a making *God the author of sin*, and an *horrid and horrible blasphemy*. Yet because none of those who have asserted this universal redemption since the reformation have given a clear, distinct, and satisfactory testimony how it is communicated to all, and so have fallen short of fully declaring the perfection of the gospel dispensation, others have been thereby the more strengthened in their errors; which I shall illustrate by one singular example.

Epit. Hist
Eccl. Lucæ
Osiand.
Cent. 16.
l. 4. cap
32.

The *Arminians*, and other asserters of universal grace, use this as a chief argument.